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**THE PHILOSOPHY OF
INDIVIDUAL LIFE**

TO YOU

An Individual Intelligence!

The Exemplification of Cheerfulness

◆ *The Attitude Of Soul*

◆ *Our Freedom*

◆ *The Swastika and Pole Star*

Soil, Food and Spiritual Evolution

*Life Here and Hereafter Has A Common Development
and A Common Purpose*

TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops
and Enhances the Art of Living Here and Hereafter*



Volume 6

January-February, 1940

Number 6

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Articles appearing under the names of individuals express the opinions or convictions of the writers but not necessarily those of Natural Science.

TO YOU is published bi-monthly at Hollywood, California. Editorial headquarters 6030 Shirley Avenue, Tarzana. Copyright, 1940 by Noneta Richardson. Yearly subscription price \$2.50, single copy 50 cents. Entered as second-class matter April 28, 1938, at the post office at Los Angeles, California, under the Act of March 3, 1879.

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To You . . .

Just You

Friends and Readers

DURING the Holiday Season numerous beautiful and appropriate greeting cards were received, expressing sincere and kindly thoughts from the senders to The Great School. Each card was appreciated as a token of good will and loyal friendship and back to each sender was sent a silent expression of gratitude and thankfulness, with a wish for health, contentment, and greater spiritual unfoldment during the new year.

The deep desire has been to respond with a personal note to each of these kind messages of greeting; but it is hoped and trusted that each Student, Reader, and Friend will understand and appreciate the physical impossibility of this due to limitations of time, energy, and clerical help, and will accept this word of thanks as a personal acknowledgment of his greeting and good wish.

This issue of the magazine completes the sixth volume of "To You" and, it is hoped, completes another cycle in the growth and development of every reader as a result of his association with and study of it. The effort has been to conduct through its pages, a system of education which would stimulate each individual reader to a greater use of his reason, logic, independent judgment and inherent good sense, at every step of the way and every turn of the road, and to help him to a more conscious realization of the verity of a great spiritual life and world existing out, beyond, and around this physical world which constitutes an active School of Experience.

While the editorials in *To You* are intended to represent the teachings, findings, and principles of Natural Science as elucidated in the Text Books, it is not meant to convey

any idea or impression that the writings are *infallible*, or that a thing is necessarily true because the editorials so state. The effort at all times is to present *Truth* and *facts*; but no one is asked to accept any of the statements, or to believe in them, unless they appeal to his intelligence, reason, and conscience. If he questions, or fails to understand them, he is only asked to hold them in abeyance until he can either verify or disprove them.

There are some readers who would like to look upon the magazine as a strict and sole "spokesman" of the great Spiritual Friends so that, once having accepted the teachings and findings of Natural Science, and the Great School as an authority, they might accept everything that appears in the magazine without the need of exercising their reason and intelligence, or giving any consideration to the principles of logic, good sense, and conscience. Every effort is made to discourage this type of dependence.

It is a *Truth* that at any time any man, magazine, organization, teacher, preacher, school or church demands of an Individual that he accept entirely everything that is taught him, without subjecting it to the test of his own intelligence, reason, and conscience, that teacher, preacher, organization, or institution, is a most dangerous enemy to the student; because anyone who deprives another Individual of the power and right to exercise his intelligent faculties, capacities, or powers, does him a most grievous injury.

As you all know, there are teachers, organizations, magazines, and schools who do not hesitate in the least to assume the responsibility of doing the thinking, reasoning,

concluding, and judging for their adherents—as many of them as can be induced to follow. This magazine, (and the School back of it) is not one of these. It stands definitely opposed to this method of so-called “education.” Its deep, underlying purpose and intent are to lead each intelligent Reader along a consistent road of independent thought, rational study, logical conclusions, clear judgment, and individual growth and unfoldment. If, in the course of the past volume, it has succeeded, even partially, in doing this, then its existence has been justified and it merits the confidence of the loyal Friends, spiritual and physical, who stand back of it.

The slow but sure and consistent influence of Natural Science and The Philosophy of Individual Life throughout the world is largely due to the Readers and Friends of the Great Work, far and near, in distant countries and native land.

For years, an endless chain of Gift Books and Magazines have been sent out from the distributing center, ordered and paid for by the Individuals who have read and studied the literature and have made, or are endeavoring to make, the Great Work the foundation of their practical daily living, that it may become more joyful, more productive of growth and individual achievement, and more unselfish in constructive service to others.

These gifts among friends—to those unable to purchase, to those floundering in the sea of uncertainty and fear of death, to scientists, writers and teachers, libraries and institutions—have been made as a voluntary contribution to the Extension Work of the Great School. The chain of gifts, so beautifully in keeping with the Spirit of the Work and its creed of Receiving and Giving, commands the deepest gratitude and appreciation of those conducting the Movement, and of the Great Friends who keep watch over and above the efforts and labors connected with it. It is through the cooperation and help of the friends and readers that the Great Work continues on.

The readers of the magazine are familiar with the articles contributed from time to time during the past few years by Ambro S. Park, and have enjoyed his humor and the touch of Nature which have marked the tone of his writing. They will be glad to know that Mr. Park has generously contributed to the magazine a full length novel that will be published serially in six parts consisting of eight pages each beginning with the first issue (March-April) of the new volume. Mr. Park not only has contributed the material but also the cost of printing the eight pages which will come to the readers *in addition* to the regular thirty-two pages—enlarging the magazine to forty full pages of entertaining, inspirational and educational material. This novel, so in keeping with the teachings of The Philosophy, will give the subscribers an opportunity to give to their friends and acquaintances a lighter form of reading that may lead them to an eventual interest in The Great Work.

Following is a brief resume in Mr. Park's own words of his story:

“*There Is No Death!* And yet my story, which is to begin in the March-April issue of ‘*To You*’ is entitled ‘*The Kindly Kiss of Death.*’ Why? Because ‘Death’ is the conventional word we associate with one of Nature's beneficent changes, although the word *transition* would much better explain what actually happens.

“My story is pure romance of the beautiful Oregon country, although I have interwoven into its fabric of romance actual facts, both spiritual and physical, which I have gleaned by personal experiences over a life-period of nearly seventy years.

“The true origin of the word ‘Oregon,’ insofar as I am aware, is not known and seems to stump even the learned scientists of the Smithsonian Institute, at Washington, D. C. Through my own experiences, research and travels I have learned that the OR-OG-AN (used in the sense that the words Anglo-Saxon, or any other racial word-designation

is used today) were the racial forebears of many Indian tribes of today.

"With me, you will marvel and chuckle at the perennial maiden-lure of the centuries-old Wa-wa-his-si, with her long list of remembered husbands who have been transported to spiritual planes, and her unblushing wooing of the reluctant Chinaman *San Sin*.

"I believe you will agree with me that '*The Kindly Kiss of Death*,' which marks the final and dramatic scene on the shores of the beautiful Crater Lake, given by Jorice Howard, the heroine of the story, to gallant First-Officer O'Dey, to save him from torture at the fire-stake, to which he was condemned by the savage Indian custom of atonement, was the only logical and merciful thing for her to do.

"My study of the Harmonic Philosophy (The Philosophy of Individual Life), as taught by the Great School of Natural Science, was for me a corroboration of my own experiences, and upon which experiences most of the facts in my story are based, and proved to my own entire satisfaction that 'Life Here and Hereafter Has a Common Development and a Common Purpose.' I shall be well rewarded for many years of delightful intercourse with Nature, which I have found beautifully simple and SIMPLY BEAUTIFUL, if my story proves an inspiration for even one individual to become acquainted with the books and the teachings of the Great School."

With this issue of *To You* a large number of subscriptions expire and it is a question as to how many of the readers will be willing to continue reading its pages. If the magazine has seemed to You to be worth the price (and a little more), then the prompt renewal of your own subscription, and that of any gift one you have made or intend to make, will be gratefully appreciated. Of course, everyone is conscious of the fact that the magazine is only *half* as good as everyone would like to have it, and the editors have hopes of making it—someday. The work is conducted under many handicaps which it is unnecessary to elucidate; but if every subscriber will promptly renew his own subscription and if he will try to secure

just *one* other subscription, or contribute at least *one* extra subscription to the magazine fund, it will help immensely to spread abroad the knowledge of Natural Science and the Philosophy of Individual Life—which is the purpose and aim.

It will interest the Readers and Friends to know that the magazine fund provides subscriptions to many very worthy and deserving Individuals who are temporarily unable to subscribe but who receive inspiration and encouragement from it sufficient to carry them on their difficult ways with grace and courage. Is this a worthwhile effort, then? Free gifts of books and magazines to libraries, prisons, institutions, as well as Individuals, are bringing Natural Science to many people who have been groping in the dark and praying for the Light. To these the message of a future life and achievement through daily living in harmony with Nature's Laws and Principles, will become a beacon-light to point the way to a new and better life here and in the Great Beyond. Therefore, Friends and Readers, if You believe The Great Work is a worthy one and that the magazine is worth \$2.50 for the coming year, and if You can secure even *one* new subscriber, You will be cooperating immensely in the Great Cause of forwarding The Great Work in which all are enlisted, as well as making a constructive effort in line with the period of transition and change which is taking place.



REFERENCES TO "ARE YOU STALE?"

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Soil, Food and Spiritual Evolution . . .



Lillian R. Carque

FEW physicians realize that an unsuspected factor in disease is in some measure the result of impoverished foods grown on impoverished soil, inadequately supplied with essential organic salts. Insect infestation, germs and microbes in soil, plant and food alike are one of the effects and not the cause of a deplorable soil and food situation. The problem of human nutrition must ultimately identify itself with that of soil chemistry and with sensible plant feeding. Nutritionists have paid too little attention to the all important issue of normal alkalinity and mineral balance of the soil. As all food directly or indirectly comes from the soil, the chemical composition of the soil is a most potent factor in the production of healthy vegetation.

All that has been said about mineral elements and the degenerative tendencies caused by their deficiencies in the human organism are equally applicable to those existing in plants and trees. The latter often suffer from the want or excess of proper minerals in the soil, which obviously results in poor crops and in diseased conditions. It is therefore imperative that the soil contain all the essential constituents of plant life in an assimilable form, in order to yield a normal vegetation embodying all the required elements in the right proportion. Man thus finds himself dependent upon the soil to produce such foods as will give him the best physical sustenance, enhancing his powers of resistance.

In Germany it was principally Liebig, who in the middle of the nineteenth century, made very important researches demonstrating the absolute necessity of mineral salts in plants, and who ascribed certain diseases of plants to the deficiency of mineral matter in the soil. Analogous to germs attacking only diseased human tissues, fungi and animal parasites can develop only on plant protoplasm having a deficiency in certain mineral elements. For example, iron, sulphur and lime are injurious to microbes and insects, and cannot live and propagate on foliage and fruits rich in these elements.

In a properly developed plant each element is present in a definite proportion. Perfect growth can-

not be expected when any one of the mineral nutrients is supplied in insufficient quantity, irrespective of the amount of the other elements present. The production of the organic matter of a plant of definite size depends, therefore, upon those mineral elements which are present in even relatively small amounts. For instance, when there is but a small amount of phosphoric acid present, only a corresponding amount of nucleo-proteids can be produced. Likewise, potassium is essential to organic synthesis, and if there is but little available, the plant must depend upon this meagre amount, regardless of the quantity in which the other mineral salts are supplied. Hence the size and quality of the harvest depends upon the mineral elements available in the least amount.

Dr. Hensel, a German scientist of the last century, devoted much time to agricultural chemistry and demonstrated by his tireless investigations how even the poorest soils can be wonderfully improved; fortunately his findings are gaining recognition today. He taught that the intelligent application of mineral fertilizers brings forth the most wholesome, tasty production which do not readily deteriorate; that plants require for their healthy and vigorous growth the various mineral elements in the right proportion; that an oversupply of nitrogenous compounds (ammonia) and a deficiency of minerals produce a vegetation which has no vital resistance, and thus make it a prey to disease, to the same degree as deficiency diseases inevitably follow the poor nourishment of men and animals.

Is it therefore not reasonable to us to ascribe in some measure the many diseases which are decimating the human race to faulty and perverted nutrition, resulting from foods raised on impoverished soil? One of the sure methods of combatting these diseases is not only by reforming our dietetic, hygienic and moral habits in accordance with Nature's inexorable laws, but *by intelligently improving the soil, and with it the quality of our foods.* Notwithstanding the much-lauded progress of science, farmers continue to fumigate and spray deteriorated vegetation, instead of seeking for the cause of such deterioration. Re-mineralizing the soil must go hand in hand with re-

vitalizing the human body by corrective dietetic measures.

Still it cannot be gainsaid that the soil and its produce are wholesome or impoverished, blessed or cursed, in consequence of the moral attitude which the individual holds towards the world and the various expressions of life in Nature. The oxygen which humans breathe in is exhaled as carbon dioxide, a gas which is taken up by plants and trees, including those bearing food. Through the biological process known as metamorphosis, this carbon subsequently becomes converted into the wooded structure of plants in a renewed life cycle. A normal chemistry and growth or a degenerate yield ensues in direct ratio to the purity or non-purity, refinement or brutality in human beings who expel the carbon dioxide gas—a striking example of the unity and reciprocity in Nature.

It is a mistake to regard the moral side of human nature and physical nature as entities progressing through separate air-tight compartments. Mind and matter, form and idea, spirit and substance, in every ramification of life and consciousness, follow the same principles and orders of expression, are subject to the same laws of rise and fall, of growth and decay, of evolution and involution. Nature advances only to the extent man advances. Mentally she responds to human thought and imagination with the same necessity as she physically responds to the seeds and nuclei of growth deposited in the soil. If the seed is degenerate, the resulting growth also becomes degenerate; while with no seed, Nature will yield no response at all—a fact equally applicable to conditions pertaining to the culture of the mind. For man is at once the vilifier or degrader as well as the purifier of Nature, according to the character of his motives; and hence he refines or elevates, purges and perfects—or *debases*—all matter or life, organic or inorganic, by his thoughts and motives.

Nature would be powerless, either for good or ill, were it not for the influence of mind over matter, exhibited in the relation of man to his environments. The living sapphire of the grape, the animated gold of the orange, the spirit of the ruby and emerald in the apple, coupled with their luscious, exhilarating flavors;—or the deadly poison of the hemlock, the venom of the snake, the deadly ferocity of the beast of prey, etc.—constitute, one and all, the fateful but law-governed returns of modes of consciousness, the rebound of dynamic thought, the progeny of the

mind nursed and reared in the zone of motive, and projected by imagination as creative, fashioning impulses into the various kingdoms of Nature, molding their character and tendency.

The progressive works of beauty and power in horticulture; the constant advance in grandeur and magnificence of the annual exhibitions of flowers, fruits and animals indicate the advance in grandeur of the human intellect, reflected in its influence on Nature, its creatures and environments. The lily can unfold its symbolic purity; the rose its queenlike poise and swelling beauty; the pansy its sweet, pensive appeals; the chrysanthemum its lingering charms of grace and color—only because the minds, active in the cultivation of these flowers, have chosen the good, the true, the beautiful as inspiring and guiding motives.

Nor would the apple, the pear, the orange, the grape ever have been able to reveal their treasures of palatable exuberance and nutritional force, had not man's ingenuity elicited them from their primitive types of small, bitter, valueless berries. For dietetic purity is sought and craved only in the direct ratio to normal purity. The advent of the reign of fruit in the realm of diet stands as an answer to a demand for subtler nourishment to sustain the stirring yet feeble impulses towards nobler ideals, and is indicative of a general ascent of human life along all the various avenues of human expression.

It is this solidarity and reciprocity between men and Nature—this parallelism between the human and the cosmic processes that ultimately shall lead us to the solution of the problem of diet, for as beauty in form and expression of the entities of natural evolution unfolds in response to ethical and esthetic ideals, so the nutritional or assimilative properties of the plants unfold in response to moral ideals. For in the last analysis, the question of diet is a question of moral growth, and man's conscious fulfillment of all his duties to the whole of life, for all life is one. Nature, unaided by man as an ethical and creative force, cannot go on in her work. Thus we carry out the great law of evolution, culminating in the physical, mental and moral regeneration of the human race, and helping at the same time to sublimate, liberate and elevate the kingdoms below man in their upward and onward evolutionary flight.

(Carque's Natural Brands, Inc., at 4328 San Fernando Road, Glendale, California, are manufacturers and distributors of a vast array of trustworthy and unimpaired natural foods of California. Direct inquiries welcome.)

The Swastika and Pole Star...



J. W. Norwood

(CONTINUED)

IN Babylonia, which archaeologists now think quite as old if not older than Egypt when it comes to comparing history and legend, the Pole Star designated Anu, the early Sumerian Civilizer afterward regarded as the special patron of Erech. The star itself was "The Prince of Heaven" and in dividing the heavens into three bands of stars, Anu's was the middle and highest band (along the ecliptic) because here alone was the center of stability; the seat of God's Wisdom and Strength.

To the Babylonians or "Chaldaens" the constellation of Ursa Major as we now call it, was called Mar-gidda and a woman ruled it, known as the goddess Ninlil, wife of Enlil, whose "Way" among the stars was the Northern band. The Southern Band was Ea's way.

The Babylonian (Sumerian) story parallels the Egyptian very closely.

The star-gods and sun and moon gods of later times, served the Egyptians and Sumerians not merely as an alphabet of mnemonic signs, but as a veritable reference library of past achievements in the arts and sciences and crafts, and a means of carefully recording all future human activities. The "gods" were men to be sure and the system cumbersome to an extreme. But if the historian could remember the primary meaning of a name, he would have little difficulty in interpreting the past and adding to it the achievements of the present, through readjustment of the family relations of the various god-names involved.

They were all "sons of" the central star whose sign was the Swastika, and which star alone was the symbol of God under whatever name the Great Architect of the Universe might be worshipped.

Some three or four centuries before the Christian era a historian estimated there were then some 30,000 gods and goddesses. So it is not surprising that the popular notion of the gods, even among the lazier priesthoods, was that each and every one of them represented a separate deity. It was admitted by

all that every group of gods had a ruler—but there were so many groups!

This view, however, resulted from an age-old development of the primitive regard of the Pole Star as here recounted. That this primitive view was the favorite among Artizans from the earliest times, there is abundant evidence in the legends and customs of many people.

Most nomads, perhaps, pictured the sky as a tent, supported by a central post or pole. Hence the pole or post or pillar became the tribal standard of the star as the center of wisdom and power of the mysterious Maker of all things. The Lapps and Finns and Northern Asiatic tribes so used it. Totem poles probably had their origin here. Veneration of Trees as sacred to some god, likewise seems to have sprung from the same source.

Among the Laplanders, the Pole-Star was called the "Nail of Heaven" or "Nail of the World," similar beliefs being found among the Celts of Europe, India, Japan and China. The Babylonians improved upon this idea with a ladder up which persons climbed to the god of the star. The American Indians had both the pole and the swastika long before Europeans "discovered" them.

Sailors appear to have always considered the pole star their chief guide, just as the land nomads did. Among the Latins and Greeks it was called Cynosure—the idea being that it was part of "the dogs tail" as Ursa Minor was called, and being the principal part for nautical guidance, was entitled to the name itself. From this we get our modern word Cynosure—toward which all eyes are turned.

As we shall see, the sailor played an important part in early civilization and so had his special "gods" who started out apparently as local water, storm, thunder and general weather gods and were gradually merged with the sky and earth gods as trade by land and sea enlarged the local knowledge and prestige of communities. All these gods, the whole alphabet of them, moved around the one mysterious immovable point where their Creator and Master was enthroned.

Thus the triune nature of this unknown father of all things, as the ruler of Sky, Earth and Water must have begun to take form in the minds of the wise men during very remote ages. A theological philosophy shaped itself naturally and logically in the mind of early man, having to do with his struggle to understand the *relations* between all natural phenomena, which alone could satisfy his craving for truth.

With his alphabetical building blocks, the "gods," seeming to spell messages to him as he moved them over the floor of earth and looked for their counterparts in sky and sea, man created some marvelous pictures and arrived at some curious conclusions in the childhood of his race. The effects of them have not worn off yet. We are still trying to separate the true from the false and call it science.

The tent pole symbol of the Pole Star was an earthly symbol of the nomadic life probably long before seamen first essayed to make shortcuts in journeys by venturing upon the waters. The pole or post became a temple ornament, the standard of Deity, as it were, and as before mentioned, two posts or pillars as repositories of the sacred records were evolved from the one—representing both the Strength and the Wisdom of God concentrated at the seat of all stability.

From these ideas we see the symbolism of trees and totem poles.

Does not our modern "Family Tree" of geneology together with its accomplishments of heraldry and pride of ancestry spring from the same source?

In the Eddas of Norse mythology, there is a Tree called Ygdrasil which represents much the same idea as the Asiatic pillar derived from Pole Star symbolism, which became seven-storied to represent seven heavens and was considered the tethering post of the gods for their horses (the stars). Ygdrasil had no horses attached, but obviously, as an "Asa" symbol, came from Asia.

Such instances could be multiplied endlessly to show that early man was not very much unlike ourselves in his wonderings and speculations about the changing universe in which we lived, worked, was happy, or the reverse, as he was successful in getting what he wanted.

He had his Center Point from which to work, his record of past achievement and some imagination with which to look toward the future and possible further achievements.

He fought, won or lost freedom, struggled for power, or was idealistic much like ourselves.

The members of the mystic brotherhood of Artisans, Sons of the Star under various local names, were always free, because that was a requisite to membership. None but the free-born were allowed within its ranks

for the very obvious reason that slaves, serfs or other unfortunate humans bound to any sort of unwilling servitude of mind or body, by the very nature of their obligations to masters thrust upon them by fate, cannot be wholly trusted to keep the secrets of the craft!

These "secrets" were hard won knowledge of the arts, sciences and crafts, not to speak of the more recondite mysteries, and were not therefore to be cast as pearls before swine! Imagine teaching the slaves of some wealthy tyrant, unfit for Mastership because he could not control even his own bestial impulses, the technical knowledge required to build a temple or a palace. How easy for the tyrant to torture his slaves into serving his own vainglorious purposes and selfish ambitions. Or let him have access to the vast store of knowledge contained in the stars, so that he might use it politically to dominate freeborn men?

These stars and other heavenly bodies bore names of Artisans who were the first civilizers: of innumerable titles and descriptive names of ancient heroes placed among the heavenly bodies and thus "deified" after death. Would not such knowledge be misused by the unworthy? What man eaten up with lust for power could refrain from using the temples, the lodges, the symbolism, the stars themselves as political weapons to make himself great—a god among gods?

Reasoning such as this, childish, faulty perhaps, continued to perpetuate the Artisans organizations for thousands of years.

So long as the Swastika was the *key* symbol, theological and philosophical notions about the gods of the various mysteries could have given little concern to the devotees of the "Pole Star Cult."

Only when they and the rising legion of "Sun-worshippers" came into conflict and the latter cult became dominant in politics and over religious centers, did confusion result. Much real history was doubtless lost as the result.

The Artisan organizations alone seem to have resisted the temptation to revamp their ancient symbolism by eliminating the central theme of the Pole Star instead of the Sun as symbol of Deity. The Sun and Moon and their god names were given minor roles in the ritual.

This was as if a religious sect worshipping "The Only True God," had stubbornly refused to bow down to an idol!

As a matter of fact, the idea of religion was not at all at stake to the Artisans' way of thinking. He was a free-man and worker who cared not what gods his fellow worshipped. He simply refused to give up the Swastika-Pole star symbolism because upon it rested his whole library of architectural knowledge and skill.

There was a certain point within the center of each edifice or monument built by the ancients, that once ascertained, determined the corners and all measurements and enabled it to be properly oriented. Without this one stable point from which to co-ordinate everything else, true workmanship was impossible.

The Guild story of the Swastika and Pole Star states that Jagal, an ancient architect who is referred to in the Bible as the father of those who live in tents, was the first to build a stone house. He had learned to build wooden houses, but the storms that raged at times, blew such houses down or else made them very inconvenient to work in on drawing plans and keeping supervision over his assistants. So, El Shaddai himself gave him the Swastika as a talisman and showed him how to build a house after its pattern, with four rooms of stone, one at each of the four corners, North, East, West and South. When storms made one room too draughty or the sun did not shine with enough light there for drawing plans, he could move himself and work to another better room.

Jabal built his first lodge hall of stone as directed, but fearing such an innovation in architecture would meet with popular disfavor, covered it with wood, within and without. It was only when the heavy winds blew off the outside covering that the people found what he had done, and fortunately were well pleased with it.

Since that time, El Shaddai's sign, the Swastika, (Gammadion or Fylfot) has been used in all lodges, as the mark or symbol of the Great Architect of the Universe.

These lodges had three Grand Masters—a relic no doubt of the ancient trinity of Earth, Sky and Water gods who were really attributes of Ea or whatever the Lord of Heaven (El Shaddai means Lord) was called—and each had a Mason's Square as part of his insignia of rank.

A Mason's Square, as every one knows, is shaped somewhat like a Greek letter Gamma, our English G. Another square rested upon the Volume of the Sacred Law on the altar in the lodge.

The candidate for initiation was taken down into a crypt beneath the lodge floor where he was caused to look upon a symbolic plumbline dropping from the Pole Star down to the four squares arranged in the form of a Gammadion or Swastika on the altar before him. He was informed that the Swastika was the sign of El Shaddai whose power and wisdom were seated at the Pole Star as center of the universe.

In ancient temples the candidate very probably had his eyes directed to the actual star. In guild days, the star might be represented on the ceiling of the

lodge by the letter G (a Gamma or Square) for God, or by its picture.

Many other evidences that the Pole-Star symbolism was not an invention of Guilds in the Middle Ages could be given. The hammer or gavel of the presiding officer is one.

In ancient Chaldea the Swastika was called the "Worker's Hammer" because with it Deity was supposed to have fashioned the world. Among Teutonic peoples the Swastika was the sign of Thor's Hammer, Mjollner, with which this god (for whom Thursday is named) did such marvels. Amulets in the form of small hammers, worn by worshippers of Thor down into Christian times, had the form of a T or T-Cross, yet the mystic sign of that hammer was the Swastika.

(TO BE CONTINUED)

The Searchlight . . .

What is Consistency in human life and conduct? And Inconsistency?

Describe a person you would consider Consistent.

What place has Consistency (as an element of character) in Constructive Unfoldment? Why?

Analyzing yourself carefully, without prejudice, are You Inconsistent in any phase or department of your life? If so, wherein? To what extent?

Do You believe You can correct the discrepancy?

Is Inconsistency the mark of ignorance or duplicity? Why?

Does it stand for the inability to Reason, or Vascillation, or Impulse?

Is an Individual Inconsistent because he is thoughtless, or because he is weak?

What is the secret of an intelligently Consistent Life?

Is there any connection between Inconsistency and the tendency to argue and dispute?

What are the underlying elements in human nature that impel Argument and Disputation?

Would your friends justly call you argumentative and disputative, as well as Inconsistent?

What is your own opinion about it?

From The Files . . .



Questions and Answers

DEAR FRIENDS:
In reading *Harmonics of Evolution* I find that Aestheticism has to do with the senses and Ethics has to do with the growth and development of an Intelligent Soul. The former has to do with harmonious vibrations of matter, the latter with principles which govern the relations between intelligent Beings.

Now I am wondering whether there can be any perfect harmonies without Goodness. To be in perfect harmony must we not be At-one-ment with the Great Universal Intelligence, and can there be such At-one-ment where there is no Goodness? Beauty, I should think there can be, in a certain sense—for example—the beauty of a Cleopatra, the luxurious surroundings of a rich voluptuary, but would there be perfect harmony? Cleopatra would lack something; the home of the sensualist, appealing as it might be to the senses, would press upon the spirit like a weight. That is my feeling and impression about it—whether correct or not I am not sure.

And another question: What is the Soul Development of the Man or Woman who remains unmarried, not for selfish reasons, but either because they practice asceticism believing it to be right, or because they loved and lost, or were true to an ideal? Would it be best for their soul development to live alone for such reasons, or to marry on this plane to escape loneliness or to make someone else happy?

In this connection, you know St. Paul says—“He who giveth his daughter in marriage does a good thing, he who withholds her a better.” On the other hand, the Jews look on marriage differently—A Rabbi was expected to marry because they felt that only a man

who was a husband and father would have the wisdom and understanding to guide a Congregation. Yet Jesus, the Master, did not marry. There is much to be said on both sides, but I personally believe the Soul develops best, whether in companionship or loneliness, who is true to its ideals.

In this question I am thinking of the race as a whole, as well as the individual Man and Woman, for races develop as well as Individuals, naturally races are made up of Individuals.

Answer: In the chapter, “Aesthetics and Ethics” (*Harmonics of Evolution*) you will find clearly explained the terms Good, Beautiful, and True, and the differences between them, as they are used in *The Philosophy of Individual Life*.

Harmony depends upon vibratory correspondence. There may be vibratory correspondences between two musical instruments and hence harmony produced, but this is not goodness, for goodness has to do with ethical relationships between individual human beings. A person might appreciate the perfect harmony between two musical instruments or the perfect harmony between colors, but this would not mean that he was either good or ethical. He would, however, be *aesthetic*.

A harmony can exist between two intelligent Individuals which is dependent and based upon ethical Principles and Morality. This would be harmony between their moral natures. But goodness has to do with *right conduct* between Individuals and is dependent upon Ethical Principles.

If you will consider your question from this standpoint you probably will have no difficulty in understanding the use of these terms as employed by Natural Science.

Your statement, "To be in perfect harmony must we not be At-one-ment with the Great Universal Intelligence * * * " is indefinite. So far as Natural Science knows, the Individual Intelligence never contacts Universal Intelligence. Perfect harmony for the Individual Intelligence is dependent upon a perfect vibratory relation with another like Individual of opposite polarity. It is intimately associated with personal love relations. This concept is also fully explained in *Harmonics of Evolution*.

In answer to your second question, bear in mind that, under the fundamental evolutionary principle of Nature, Individuals pass through all stages of development and that they change their activities in accordance with their individual desires. If at one time in his evolutionary career an Individual decided to marry and at another time decided not to marry this would in no way alter that fundamental Principle upon which his final happiness depends. Each experience would be in line with his development at that particular time.

Since the happiness of society, or the race, is dependent upon the happiness of the Individuals comprising it, a race would only find happiness in the fulfillment, by all of the Individuals, of the principle of evolution which is at the basis of all happiness. It is well, in this connection, to remember that humanity upon the physical plane represents a low degree of development on the average, and that happiness and the fulfillment of the evolutionary Principle are only accomplished when the Individual has evolved to a high level in the scale of development.

Dear School:

I am in the midst of another upheaval. I have wanted to write before, but to tell you the truth, it requires every minute of my time to make the barest possible living for my family. I am very sorry to say it, and dearly wish I could state otherwise, but I must confess that I am literally driven to doubt the reality of the Law of Compensation; at least that phase of it which relates to the repayment for honest, conscientious effort expended.

I am driven to this against my will, because the results of my Personal Experience contradict it just as surely and clearly as four minus two makes two. That is, of course, if Personal Experience counts for anything; and in this respect the Great School teaches that the only true knowledge we derive from life is that which we gain by Personal Experience.

For, no matter how hard, and honestly, and conscientiously I try to make a decent living for my family, and better our conditions, everything invariably goes wrong and awry. I am, and have been for long years, trying my best to live in consonance with the teachings of Natural Science; I have never in my life wilfully harmed a man, or a woman, or a child; although I have been harmed plentifully myself. I have never to my knowledge stolen, or cheated, or robbed or murdered, or committed adultery, or knowingly done any other criminal act against my fellowmen. I have always paid my debts in full, no matter of what nature, and I have always tried my very best to aid my fellowmen in all sorts of ways. In other words, I have consistently tried to live the life of a good citizen in the full sense of the word.

And yet, no matter what I try, or have tried, during the last sixteen years, ever since I married, in fact, to make my family a better living, and to give my faithful life companion a decent home, and provide adequately for the future of our three boys, it invariably fails. It seems almost as if there is an evil, malicious influence in my life which counteracts all my efforts.

I see people about me who continually and wilfully break all moral laws, and who do everything possible against the welfare of their fellowmen for their own personal gain, and yet, their almost every venture is crowned with plentiful material success, and all their efforts succeed. Their families do not suffer. Yet I, who am doing my level best to live a right life, succeed in nothing, no matter how hard I try. How then, in the face of all this *can* I possibly believe in the beneficence of the Law of Compensation? Am I to lie to myself, and accept the Law of Compensation

in blind faith, and just because others have a different story to tell? But blind faith is against moral law, and contrary to the dictates of an intelligent, rational soul.

For myself I would not care so much, because all my life, since earliest, motherless childhood, has been a joyless, cheerless, miserable existence of continual hardships and disappointments in every respect. And if there were a few, a very, very few, occasional gleams of brightness, I have had to pay for them almost immediately with triple and four-fold misery. Therefore, I have become callous, and have ceased to expect much pleasure, or even satisfaction out of this physical life. But to see my family suffer likewise, and to watch my poor, faithful, deserving wife become white-haired, and old, and broken down in body and soul from the continual disappointments—that is bitterly, cruelly hard!

A child whose father continually maltreats it, will come to hate that father eventually. It most certainly cannot love him. And that holds true between man and nature also.

No; I cannot possibly believe in the beneficent action of the Law of Compensation as things stand; because my Personal Experience thus far compels me to believe otherwise. I *know* better, from the knowledge which life itself has given me!

If I stated otherwise, and, Oh! how I wish I could, I would be saying what I do not, cannot believe. I would then be a hypocrite.

But I do believe in the reverse aspect of the Law of Compensation; that I have to pay, with misery and suffering, for every tiniest, so-called pleasure. That too I *know* through *My* Personal Experience. Therefore I am compelled to believe it.

Of course, logically, the Law of Compensation should work both ways, and, since, at any rate in my case, its retributive phase works so quickly and inexorably, so should its beneficent phase. But when, as in my case, a man has tried with all his might, and is everlastingly trying, and lives as decently as he knows how, and waits day after day, and month after month, and year after year in vain for that so wonderful Law of Compensation to reward

him for his efforts, and when in secret his heart is bleeding and his soul is torn with pity for his family, then how can he believe in it? The proposition is cruelly ridiculous, to say the very least.

I would like to believe in it, yes; but unless in future things go different with us, and when I can actually *see* something about the beneficence of the Law, instead of only hearing about it from others, I cannot believe in it and I *will* not. Nor could a million examples of others, whose experience has been different from mine, convince me by one iota. I have read such stories by the hundreds, and have heard the telling of them. The only possible thing which can now convince me is *practical* and *concrete* proof. Words cannot.

I am accusing no one, I am blaming no one, and the above is not meant to be a whine. It is merely a matter-of-fact statement of extant conditions. Furthermore, I am more than willing to change my opinion if proof, in a practical way, is forthcoming.

Hoping that you will pardon me for taking up so much of your valuable time, but feeling that I must inform you of this attitude of my soul,

Gratefully and sincerely,

Answer: The frank out-pouring of your attitude of soul toward Nature's Law of Compensation was appreciated, even while regretted. It is fully realized that when one is in a turmoil of doubts and resentments, an outpouring to someone who can patiently listen without blaming, and who can remain tolerant and kind withal, helps to relieve the tension and oftentimes helps to clarify the vision beclouded by the doubts and fears. It is hoped you will always feel that you can express yourself freely and frankly, assured that your difficulties and hardships are understood and that you will have a sympathetic friend in The School who is ever ready and willing to do whatever lies within its power.

The liberty is being taken of expressing some counter views in regard to the Law of Compensation. This is not done in an attempt to alter your viewpoint, inasmuch as you have

stated that you refuse to change that until you have definite material proof of the existence of the Law in operation; but merely to present other views with the hope that, being a person of good Intelligence, you at least will be willing to consider them with an open mind.

According to the observations of the Masters over long periods of time, it has been found that there comes a time in the evolutionary career of every Individual when he definitely takes himself in hand in the attempt to attain Self-Mastery. Instead of continuing along as he previously has, a victim of environment and circumstance, allowing himself to remain a slave to his desires and emotions, he determines and decides that he will become the master of his destiny, and find self-contentment, as well as peace of mind. In order to do this, he begins a study of Self and learns that he can demonstrate poise, balance, and self-mastery only as he controls his mental, moral, spiritual, and psychical activities.

The Individual who desires the attainment of self-mastery, who truly desires to speed his evolutionary progress, has, in a sense, made unusual demands not only upon himself, but upon Nature's Law of Compensation. In this speeding-up process, it seems that all of the weak spots in one's character come to the surface almost simultaneously. Life becomes more or less of a battle ground between the Individual Intelligence and the objective upon which it is determined, and the many conflicting desires and emotions to which it has previously given vent which refuse to be held in leash without a struggle.

If Nature is just—as she unquestionably is—then there can be no development or growth that is not earned. If an Individual desires to develop great physical strength, physical effort must be continuously exerted against resistance of a physical nature. If mental stamina and moral resistance are desired, these can only be developed through a kind of resistance which will enable the Individual to gain the necessary exercise.

Cheerfulness, a vital element in the attainment and maintenance of self-mastery can only be developed and strengthened under condi-

tions which are superficially classified as adverse. The person who goes through life without putting forth much effort because things "come his way," from a purely material standpoint, gains little value from his earthly experiences during a particular incarnation.

The truly wise Individual accepts all experiences as privileges rather than as adversities. They are opportunities for the kind of growth he seeks. "A house divided against itself cannot stand." This expression is significant in that an Individual cannot expect to be successful in more than one line of endeavor at a time, since his forces naturally would be divided. This does not necessarily mean that he should not endeavor to improve his conditions and environment; in fact, he should endeavor to do so. But it does mean that during all of his efforts, he should, if possible, attempt to gain permanent values as a result of his experiences. The kind of values that can be taken with him into spiritual life, and which can further him on his road to Self-Completion.

As you well know, money is no criterion of success. Some of the wealthiest people are the most miserable and most spiritually indigent. It is that which an Individual accrues in attitude and spirit that counts and that makes for his happiness and true success. The worthwhile, constructive person desires to be a healthy, wholesome member of humanity and society. He is a center of radiation and as such exerts an influence upon all whom he contacts, and also upon his own immediate family. A morbid, callous attitude exerts a depressing, destructive influence which antagonizes, tears down, and invites further destruction.

A truly great soul is able to live above his environment. The reason he is great is because he realizes that as an Individual Intelligence, created by Nature and endowed by her with attributes of soul, he is greater than all outside conditions. He also realizes that, because of his knowledge and development he carries a greater responsibility to maintain a wholesome, constructive attitude and influence.

Here are three suggestions for you to con-

sider; and the prayer is that the Great Friends may help you to a clearer vision of Nature's beneficence, that the rebellious, resentful attitude of soul so apparent in your letter may be overcome and transmuted into a calmer, more hopeful, more cheerful, and more uplifting one that will have its reactive effect on your family as well as yourself, and thus will lighten the entire burden:

1. Evolution is a long, slow process. From an Individual standpoint it is extremely difficult to even judge of the operations of the law of Cause and Effect in the short period of one lifetime.

2. There is a law of Action and Reaction. If the law operates in one aspect, it logically and necessarily and inevitably must operate in its opposite aspect.

3. The members of your family are Individuals working out their evolutionary trail, even as you are. Perhaps they are learning some lessons from this experience with you, and perhaps you are the instrument of Nature which is affording them the opportunity of gaining a certain development possible only through this difficult way.

Nature is wise, and Nature is beneficent, regardless of the bitter heartaches, disappointments and tragic experiences encountered by any one or more Individuals in a mere physical lifetime. When once this fact becomes a deep realization in the soul of any person, there no longer is room for bitterness or resentment or rebellion.

However, regardless of all these considerations, the one underlying thing which will do more than all else to help you out of the situation and condition in which you find yourself is the "never say die" spirit and attitude that continues on in spite of discouragement and failure, willingness to face oneself in the light of his own limitations, and still continue the struggle with a smile, with courage, and with confidence that the Great Spiritual Friends will stand ever ready to be of help in every possible way. But so long as the attitude is destructive, they are shut out and away from all possible service and help. Will you open the way to them and invite them into your close environment, or will you continue

to shut them out by virtue of your continued rebellion and resentment? This is your problem, and may you have the strength and courage to solve it, constructively.

Dear Friends:

In studying your answer to my questions in the last magazine, I infer that I have given the wrong impression that I accepted the fact regarding "possessions" without being completely convinced—that my mind was not thoroughly satisfied. Possibly the statement—"Well, I guess I will have to accept the fact," implied the doubt. Rather I should have said, after reviewing this problem with the aid of your letters I was able to perceive why I could not retain my Individuality if my possessions were separated from me. Before I received your letter I had confused issues.

Oft times my egotism causes a superimposition of a certain fact and I'll decide that such and such a premise is true, because I desire to believe it. Then I go around in a circle, for I cannot be contented with that which pleases my fancy; my reason must be satisfied. If my premises are false naturally the conclusion will be erroneous. That is why I so want to comprehend basic principles; if I can grasp the true relation of principles, laws, and processes I will make fewer blunders in my mental calculations.

I accept the Books of Natural Science as I would a manual on Physics or Chemistry. I think of the Work as I would a science, not a philosophy. I feel that I am dealing with facts, not speculations. Wouldn't it be absurd for me to go up to my Prof in Chemistry and say I don't believe H₂O is water, why isn't N₂O water? It is just as absurd for me to say to you that I do not believe my possessions are paid for—I'm still in the process of paying for them. H₂O are the elements which make water and my possessions are the elements which make up my individuality. If I take H₂ away from the formula I no longer have water—if my possessions are taken away from me my Individuality is destroyed. Seeing possessions in this light I am impelled to accept the Truth. Thank you.

Our Freedom

Henry E. Feiring

THE Constitution of the United States guarantees, or undertakes to guarantee, to every citizen *Freedom*. And so long as this Constitution is preserved and followed in spirit as well as in letter it does guarantee a certain freedom in politics, in religion, and in many of the activities of life. There is, however, another kind of freedom relating to individual life that is of vastly greater importance to every one of us than is the freedom granted us by our Constitution. This other freedom is at once a duty, a privilege, and the gateway to our individual growth and development. It is a freedom that no constitution can guarantee, that no outside individual or organization can grant, and that no outside circumstances can either give or withhold except as each of us wills and permits.

This freedom, which is irrevocably bound up with the art and act of living, is the freedom which we gradually acquire as we overcome those obstacles which characterize our present undevelopment, those obstacles which are the cause of most of our mistakes and which form the focal points in our struggle for Self-Completion. Every step toward Self-Control breaks old shackles; every advance in Morality brings new freedom. It is a freedom that is hard won and to be won must be hard fought. It is a freedom so subtle as to extend to the very peak of our consciousness. And with each new extension of consciousness there are unfolded before us new aspects of this problem of freedom. It is a reciprocal relationship the end of which does not appear, nor can it be conceived—an apparently limitless thing that would be discouraging were it not for the fact that each step brings with it its own reward.

But let us get down to cases about this freedom, and in order to view it from the ground of the most common experience let us begin with a consideration of some of the obstacles which stand between us and its attainment.

These obstacles are as numerous as are the weaknesses and lacks that are found in man, for they *are* those weaknesses and lacks. Nearly everyone recognizes them, especially in others, but sometimes they are not regarded as weaknesses and rarely are they conceived as bonds which enslave us and stay us from individual growth and development—freedom.

Probably the chief contender for first honors among these potent dark forces of enslavement is the withering cold force of fear. In its commoner and more obvious aspects its destructive effects are generally known and recognized. But this is not so generally true of fear along the borderline of its subtler and less clearly defined fringe. Though less potent in this realm the sum total of its effects is none the less destructive, for being unrecognized or its results underestimated, it is often allowed to proceed unchecked.

For instance, consider some of the effects in those phases and degrees of fear expressed in the terms “anxiety” and “apprehension,” states not uncommon in these days of depression. You who suffer from anxiety or apprehension, what does it do to you? You are familiar with the cold, slowing down of mental activity, with the blunting of the edge of clear thinking, with the out-of-focus, mal-adjusted point of view that slowly develops regarding the people and things about you. You become tense, restless, notice a depletion of your stock of energy. Perhaps you become irritable, or begin to feel sorry for yourself. Sensitivity to the wrong things increases, while response to things that in a normal condition give you pleasure, is dulled. Your point of view becomes discolored and life, to you, begins to appear a sombre, drab business, so long and so meaningless as scarcely to be worth the effort of living. You make hasty, ill-considered decisions, and act unwisely and without careful thought.

And what are some of the causes which we permit to result in these two as well as in some of the other forms of fear? One case recently under observation was that of a woman who has undertaken the task of raising a relative's young son. She was so filled with anxiety as to his welfare and apprehension as to possible dangers and pitfalls that might now or later confront him that she was actually doing him much more harm than good. In the first place she was not certain that she should have him with her at all, which at the very outset made it difficult for her to take an attitude of stability and formulate a line of clear-cut procedure. Being apprehensive and filled with anxiety, she kept him securely “tied to her apron strings.” This served greatly to intensify the negativity and marked dependence which already characterized the boy.

In her effort to help him over rough spots, more often than not of his own making, and to guard him

against hurts, the causes of which he usually set in motion, she would often make decisions which clearly he should have made and take the brunt of a situation which he should have borne. In all this her intentions were unquestionably of the very best. Why then did she not sense the destructiveness of the psychology that determined the direction of her procedure? Largely because her anxiety and apprehension blurred her vision and distorted her judgment. The results?—almost exactly the opposite from those she wished to achieve.

Another case is that of a woman who expected to inherit a sum of money from the settlement of an estate. The money was in the form of an investment and she had never previously actually possessed it. A series of obstructions arose and finally part of the estate went into litigation, during the period of which she had almost paroxysms of apprehension lest she lose the money (which she never had) and anxiety over what would become of her in later years if she lost it. This indulgence, coupled with indulgence of other destructive psychological tendencies, robbed her of all peace of mind, made her irritable and extremely nervous, and had definitely destructive physical results. Of most of these things, however, she is aware and is making a valiant, though rather unsteady, struggle in the direction of self-control. Sometimes the struggle seems too hard and following the line of comforting and nicely phrased platitudes seems more alluring, but over a period of time she has made a distinct progress, which she herself has recognized. She has recognized the indulgence of her fear as bondage and enslavement, and she has recognized that to the degree she has overcome it she has gained freedom.

One needs only become self-consciously aware of the effects of fear to recognize that it is a condition of psychological servitude and is an absolute stop to progress beyond certain points until it is brought under control. Step by step, as this is accomplished, there comes a conscious increase in strength and a definite sense of growth and development—of an extended freedom.

And as with anxiety and apprehension, so it is with the other phases and degrees and forms of fear. Timidity is a form of enslavement; so are alarm, dismay, mistrust, shyness, bashfulness, suspicion, diffidence, misgiving, consternation, solicitude, and despondency. The overindulgence of any one tends actually to prevent a constructive solution of the problem which causes it, not to mention the many consequent and correlated effects. Where these shackles are present it is only by severing them that freedom can be gained.

Are You Stale?

1—Upon what fundamental problem do the two great Psychological Forces stand opposed to each other?

2—Describe the action of these two forces in their relation to Individual Life.

3—What has kept the great underlying body of Humanity moving forward on an upward incline, toward Morality, Spiritual Life and Psychic Illumination?

4—What appears to be the agent employed by the Great Intelligence to guide the evolutionary process upon this planet?

5—What does Natural Science find the office of sex in Nature to be?

6—When Nature succeeds in evolving an Intelligence of even the meanest capacities, how does evolution then proceed?

7—What is meant by "The Struggle for Happiness"? By "The Harmonics of Evolution"?

8—Define Magic.

9—Why does a spiritual control possess added facilities for the production of phenomena over both a hypnotist and a mesmerist?

10—How account for the fact that surgical operations, which ordinarily are most painful, can be performed upon a hypnotic subject without the least indication of physical suffering?

11—Explain the relationship of Consciousness to evolutionary development.

12—Define "hunger."

13—What is *Real* Thinking?

14—According to The Great School, what is *Habit*?

15—What does "B.C.B." represent? What relation has it to *Wrinkles*?

The Exemplification of Cheerfulness . . .



Tasso W. Swartz

CHEERFULNESS is a primal quality or inherent capacity of the soul, an outgrowth of constructive living. It is spontaneous, self generated, never a reflection. It trickles forth with unassuming kindness melting the barriers to progress. All are blessed who contact its radiations. It avoids obtrusiveness and is not acquainted with the professional backslapper. It is the sincere and honest expression of the soul of him who has acquired it. It is the open sesame to friendships. It bespeaks a depth of understanding that conforms itself to all circumstances. It bubbles over in joyous response to the gurgling babe and stands with hand clasped in silent sympathy with one suffering bereavement. It draws no color line, over-riding all the barriers of nationality. It speaks the universal language of good fellowship which is the possession of all men everywhere. Self pity evaporates in the sunshine of its presence. Hate and anger withdraw into the mists of obscurity before its approach. Jealousy and spite turn to brotherly love in the radiance of its benediction.

So one might continue to enumerate the qualities and extoll the virtues of cheerfulness, but how does one acquire it, retain it and manifest it increasingly in daily living?

ENRICH YOUR VIEWPOINT

Go about the daily tasks with head up and eyes open prepared to see the greatest possible number and types of relationships which individual development up to this moment admits. Free the mind from stultifying restrictions of orthodoxy and convention. Dare to make comparisons, to reason, to think. Analyze what comes to your attention. Look closely at what you see. Determine *your* relationship to every situation in as many aspects as you are capable. If suddenly you apprehend that preconceived notions have been reversed, face the facts. Only cowards run away.

EXPAND YOUR VIEWPOINT

Life has become sufficiently complex for the great majority that scarcely any act can be isolated so that

it affects no one but the doer. We may therefore properly conclude that even the simplest task, no matter where, has in it the possibilities for service. Regardless of what line of endeavor we follow it is given to us to benefit our fellowman. In this doing we are entitled to appraise what we do at just and exact values. Unselfish performance precludes the conjuring up of alibies and establishes the spirit of service in consciousness which is the essence of giving. This process lays the kindling for the fire of cheerfulness but it remains for individual realization to strike the match that will make it glow.

REFRESH YOUR VIEWPOINT

Happy is he who cultivates the practice of reviewing the day's events to spot the weak points so that by their elimination, tomorrow he travels more directly toward triumph and success. Be glad for the tasks which confront you. Know that Nature has set them specifically for you and that by their cheerful solution she has provided the means for the greatest and most rapid development. Take joy in the fact that you have discovered the pathway of evolution.

CONVERT DESIRES INTO ACTION

Desert the ranks of those from whom a pleasant look must be extracted. Learn to smile easily and upon slight provocation. Conquer the inhibition that seals the lips when the opportunity is presented to speak a kindly word of encouragement. Keep awake to seize the openings offered to say the considerate thing. Cultivate the ability to show or express sympathetic understanding. On appropriate occasions lift the attention from material things and project consciousness into the realm of ideas. Explore the limitless world of that. Revel in the beauties of Nature. Rejoice in performing a service for others.

So an increasing fund of knowledge and the wise use of it teaches us to rely upon our own judgment. No longer are we flooded with doubts and fears nor blown from our moorings by the devastating winds of panic. Instead we stand strong and serene, an exemplification of cheerfulness.

Personally Speaking



The Attitude of Soul

ONE of the most important elements connected with the work of Individual Spiritual Unfoldment and Growth is the Attitude of Soul. Throughout the literature of The School reference is made to it. Again and again letters are received from people asking what is meant by "The Attitude of Soul," or for a definition of it, or for an elucidation of the subject. At this particular time, in view of the disturbing and distressing conditions surrounding almost every Individual, the subject seems to be particularly timely, and appropriate.

Some years ago a very able and conscientious student prepared a paper on the subject of "The Attitude of Soul." It was so intelligently, ably, clearly, forcefully, and completely covered in the article that it is being printed here for the benefit of those who seek further knowledge of the Attitude of Soul, as well as for those who may need acute stimulation in developing it. The article:

"Nature evolves a man," that is, Nature carries the process of evolution forward to the estate of man. This is evidently the highest point in the process of evolution, which Nature alone can reach. Henceforward it becomes necessary that this highest product of Nature, man, co-operate with Nature in order to evolve to ever higher levels. For this purpose Nature has invested him with the faculties, capacities and powers which make intelligent cooperation possible, namely, the Soul Attributes, which are: Self-Consciousness, Reason, Independent Choice and an Independent, Self-Conscious and Rational Will or Volition. These are the distinctly human

faculties, capacities and powers which distinguish man from the animal and make of him a personally responsible and morally accountable being. In other words, Nature has fixed upon man the obligation to co-operate with her, and for doing so, promises a reward, expressed in the short little sentence: "Man co-operating with Nature, evolves a Master."

This is the *Constructive Road*, the "Road to the *South*."

Having been given the power of independent choice, man has the power to refuse to co-operate with Nature, or even to oppose Nature's forces. In either of these events he must suffer the inevitable, fixed and immutable consequences: Devolution, Unhappiness, Misery, Disintegration, and seeming "Spiritual Death" or what appears to be total individual extinction.

And this is the *Destructive Road*, "the Road to the *North*."

To enable him to choose intelligently between the only two possible Roads, Nature has implanted in every human Soul the desire for Happiness; and to guide him in the right direction, she has provided him with an un-failing compass in the form of Conscience, the still, small voice of the Soul.

It would seem strange that any human being, so liberally equipped by bountiful Nature, should deliberately choose the *Destructive Road*, the very Road which leads him farther and farther away from the Goal he so strongly desires. And yet, apparently, the large majority of mankind are doing this very thing. They are heedlessly following the merry throng upon the Road which leads to the Land of Darkness, Slavery, and Spiritual Death.

How can this be? How is this possible?

There must be an answer to these questions and an explanation of this glaring paradox. And there is, indeed, an answer and an explanation, and we all can answer and explain upon the authority of personal experience:

The Road to the North is so enticing and inviting; it is so broad and smooth and gently declining. It requires no perceptible effort to glide down the gentle slope with ever increasing momentum. All one really has to do is to refrain from doing anything; "*dolce far niente*" (sweet do-nothing) the Italian calls it. We need but abandon ourselves to the delicious pleasures of the senses, and gravity will do the rest, and pull us down the parabolic decline with steadily increasing speed until we cross the "*Line of Despair*" and sink into the yawning chasm of individual extinction, beyond the reach of the Soul Element, unless the darkening scenes and deepening shadows recall us to our senses before it is too late.

On the other side, the Road to the South is so unattractive and uninviting; it is so narrow and rough and steep and thorny. It calls for unremitting effort to make headway, to overcome the pull of gravity and the push of the wind. It is beset with dangers in the shape of lions which threaten to tear us to pieces, and one by one we must fight and slay them if we would advance. In fact, there would seem to be nothing about it that could possibly induce a rational human being to choose the unattractive Road to the South, but for the innate desire for Satisfaction and Happiness, guided by Conscience, and supplemented by:

1. The knowledge that Constructive Personal Effort is the price of spiritual growth, development and ultimate happiness, and that neither are found upon a road of indolence and self-indulgence.

2. An abiding Faith in the justice, consistency and goodness of Nature.

3. The assurance of, and our Faith in, those Great Souls who have traveled this road before us, have overcome the obstacles and reached the Goal, the Land of Liberty and Light.

The students of Natural Science have made their choice. They have set their faces to the

South. They are determined to follow the lead of the Great Souls whom we have learned to call "The Great Friends." With us the question no longer is: "Which Road shall I travel?" It is only: "How can I most surely and quickly reach the goal of Mastership?" Or, expressed in different words: "What are the necessary qualifications which will enable me to reach the Goal in safety and without undue delay?"

The answer to this seemingly simple, but tremendously important question may be condensed into two little words, namely, *Morality* and *Service*.

To the Student of Natural Science these terms have a clear and definite meaning; their full significance and import, however, is discovered only through a knowledge of the moral principles of Nature so clearly elucidated in *The Great Work*. These simple little words, *Morality* and *Service*, cover a multitude of fundamental requirements, qualities, characteristics, attainments, prerequisites, duties, purposes, motives, attitudes, and practices, which, if studied faithfully and conscientiously, give us not only a correct and clear understanding or intellectual grasp of the fundamental principles underlying *Morality* and *Service* but also enable us to correctly apply the Knowledge thus gained, in our Daily Life and Conduct and in our dealings with our fellow men.

Independent Spiritual Unfoldment is dependent:

1. Upon the Attitude of Soul.

2. Upon the Personal Effort of an Individual in harmonious action with the Attitude of Soul.

It is a well-known fact that the Attitude of Soul, or the Spirit in which we do a thing, largely determines the result. For example, the Optimist, as everybody knows, has a better chance to succeed than the Pessimist. Likewise, the Patient who has Faith in the powers of his physician or his medicine, is filled with the hope of a speedy recovery, has a far better chance of regaining his health than the Patient who does not believe in physicians, medicines, the goodness of Nature nor the efficacy of Prayer.

If we comply with Nature's Laws reluctantly, or grudgingly, or with an ever-present protest, we can hardly expect to make rapid progress, no matter how many hours we may labor every day, or however hard we may try otherwise. In such an Attitude of Soul, the smallest tasks become a burden and the Sun of Inspiration never shines. With them, as with the Galley-Slave, time drags, and often death itself would be a welcome relief.

How different is Life to him whose Soul perceives the goodness, justice and consistency of Nature. With gratitude for his many blessings in his heart, and a song of joy within his Soul, he puts his best into every act and knows that difficulties, tests and trials are but stepping stones to greater heights and opportunities for better Service. Thus every duty is transformed into a privilege and every task is a pleasure, and the servile, grumbling slave becomes an intelligent, willing, cheerful, enthusiastic, hopeful, efficient and self-respecting co-worker with his gentle, loving mother—Nature.

Just stop for a moment, and think: This almost miraculous transformation is brought about by nothing more and nothing less than a simple change in the *Attitude of Soul*, a change which can be effected almost within the twinkling of an eye. We all, undoubtedly, have experienced such a change and know what it means and, I believe, we are all anxious to cultivate the constructive Attitude of Soul, and once fully established, maintain it, and thus earn Nature's reward in the form of greater powers and greater opportunities for Service.

The establishment and maintenance of the *Perfect Attitude of Soul* is possible only after we have acquired a clear understanding and comprehension of each and every principle on our list, and, in the very nature of things, could not possibly be accomplished at the beginning of our work of Self-Unfoldment. However, it must be clear to those who have followed me to this point that a definite Attitude of Soul is necessary for the accomplishment of any purpose, and that it is essential that we approach each day's tasks, and each

week's labors in the constructive Attitude, or in the right Spirit, if we would make our year's work a success.

In the course of this analysis and elucidation, we have already become familiar with the essential elements of this Constructive Attitude, and all that remains to be done, for the sake of clearness and distinctness, is to summarize and to adapt these elements to our present requirements.

The following elements would seem to constitute the essential components of that Attitude of Soul which every one of us must establish and maintain if our individual work of growth and unfoldment shall be a success.

1. The earnest, intense and unselfish *Desire* for the improvement of Self and the Service to our Fellow Man.

2. *Faith* in the efficacy of the work of Self-Unfoldment. In other words, the firm conviction that our year's work will produce the desired constructive results; provided, we carry it through conscientiously.

3. A clear recognition of our *Personal Responsibility*,

(a) To ourselves

(b) To our fellowman

(c) To the Great School, as the source of our information

(d) To the Cause of Humanity

(e) And last but by no means least, to the Great Friends, the Invisible Helpers, who are so deeply interested in our work and success, and who are ever ready, willing, eager and anxious to help us, whenever we make it possible.

4. The unrelaxing determination to put forth our best efforts.

5. Attention to every detail of our life, as well as our analysis and practice of moral principles, always remembering the fact that the Soul grows in the direction of the line of Attention.

6. *Open-mindedness*. That freedom from prejudice, preconceived notions, or ideas, or habits of thought, which keeps all the doors and windows of our Soul open and enables us to receive to the limits of our capacity, and without obstruction.

7. The *Prayerful Attitude* which would seem to be composed of:

(a) The clear understanding that there will be plenty of difficulties and obstacles in our path; that many of those difficulties and obstacles owe their existence solely and entirely to our own limitations and shortcomings, and therefore do not exist, in the same form, in relation to anyone but ourselves; that these difficulties and obstacles cease to exist, as such, the moment we succeed in mastering those shortcomings which gave them birth.

(b) The recognition of the simple fact that no man can go beyond his present limitations, and that because of this fact neither Nature, nor the Great Friends, nor The Great School, nor ourselves, nor any other intelligent, rational being, can and do expect of us more than we can perform.

(c) The unshakable Faith that Nature will send her Messengers, the Visible or Invisible Helpers, to supplement our own powers and resources whenever we have done our best and made such help possible. "Do the thing and you shall have the power."

This Prayerful Attitude, composed of Understanding and Faith makes possible:

8. The *Courage* to face and fight the difficulties in our path, or the "Lions on the Way," unflinchingly and free from worry, apprehension, discouragement or any other phase of *Fear*.

9. The *Perseverance* necessary to the accomplishment of each day's and week's tasks, and of the whole year's labors and tasks, always remembering that all constructive growth is a slow process, and that without perseverance we can accomplish no lasting results.

10. That true *Humility*, which results from a clear recognition of our dearth of Knowledge and from a correct estimate of our own true status in the scale of evolution and spiritual development, and which enables us to accept the Truth from whatever source it may come.

11. *Charity*. That unselfish, generous, magnanimous, noble Attitude of Soul, which en-

ables its possessor to view the shortcomings, faults, errors, mistakes, and even sins, of others, of the past as well as the present, understandingly, helpfully, forgivingly, forbearingly, and without even the shadow of an unworthy motive or emotion such as resentment, anger, envy, jealousy, or revenge.

If we would help our fellowmen we must glow with the warmth of sympathy and compassion, tempered by gentleness, tact, and understanding, to melt the icy barrier which the "inhumanity of man" is so apt to erect around every refined and sensitive individual.

To be effective, this charitable Attitude of Soul must not only be understood and approved intellectually, but it must also pervade our whole being and radiate through our thoughts and manners.

12. The *Moral Courage*

(a) frankly and unreservedly to acknowledge our own shortcomings,

(b) to help others to recognize theirs.

13. That glowing quality of *Enthusiasm* which confers upon its fortunate possessor all of those elements, qualities, properties, and characteristics which make for irresistible success. Among these are Energy, Elasticity, Buoyancy, Lightness of Heart, Zeal, Hope, Inspiration, Exalted Devotion, Cheerfulness, and Confidence of Success.

That active, well-balanced quality of Enthusiasm which "gives expression to what might well be named 'The Color Scheme' of the Philosophy of Individual Life. It gives expression to that which lends warmth, beauty, and illumination to the otherwise hard life of 'Duty', and transforms the iron chain of 'Obligation' into the sparkling, bejewelled, golden thread of 'Privilege.'

Every one of the foregoing thirteen elements would seem to constitute an important, if not a vital, ingredient in the *Attitude of Soul* which we should cultivate, establish and maintain in order to insure the largest possible measure of success in our work of this coming year.

And right here it would seem appropriate and helpful to repeat the profoundly significant words of TK which are such a wonder-

ful source of inspiration always:

"If you can but maintain the *perfect* Constructive Attitude of Soul for one year, you will make the Demonstration, every one, as surely as the sun will rise again. In fact, no one *could* maintain the Constructive Attitude of Soul for one year and *not* make the Demonstration of a Life After Death."

Beloved Friends and Fellow Students, let us always keep before us as a guiding star upon our path these wonderfully inspiring words of one who knows and who has traveled the narrow road before us.

In conclusion permit me to express the well-founded conviction that the tremendous task of Self-Unfoldment confronting us during the ensuing year will become comparatively easy of accomplishment, if we can firmly establish and maintain the Constructive *Attitude of Soul* which I have earnestly endeavored to analyze and elucidate.

Pine Needles . . .

Joseph A. Sadony

This is for you who don't quite get the idea that it is your will that makes or breaks you, gives you character, personality, and deprives you of it, as much as the use you make of your wealth or poverty.

If you don't know the function, purpose and use of your will-power, make three tests, as follows, and you will get what I mean better than I could explain it.

Let Monday be a day where you are just negative, where only environment influences you, where you hate to say "No" to having a drink or going somewhere else because the crowd goes.

Tuesday, ask others to advise you; think of past failures; and see how your will-power will shrink to sleep, you obeying everyone else but your own inclination.

Wednesday, snap out of it, be wide awake; choose just what you intend to do, and do it; fear nothing; imagine a sweetheart or a loved one is at your side looking on in silence and pride.

Thursday, look back and check up to see which day accomplished most, and just how you felt.

You may agree with me then that one's will-power is man's best friend, for it will execute a criminal by carrying out his tendency, and will make a saint of his virtue.

It is the lode-stone to good and evil, God or oblivion. It is the power that perpetuates the wheat as wheat. It is the passport to its intended destiny.

In using this will-power, you are using your pen with indelible ink. Otherwise your fountain pen is dry, and your friend wonders why a blank letter to him.

Discovery of New Rays Backs Clairvoyance, Telepathy . . .

COLUMBUS, Ohio, Dec. 29. (AP)—A radio microscope, a new scientific instrument which has disclosed an entire world of unseen rays, was announced to the American Association for the Advancement of Science today.

Man himself as well as all kinds of supposedly inert matter constantly emit the rays that this instrument "sees."

Those who believe in telepathy, second sight and clairvoyance, have in today's announcement the first scientific proof of the existence of invisible rays which really travel from one person to another.

The radio device actually is a radio frequency spectroscope. It does the same thing for cool, nonglowing matter that the spectroscope does when it discloses the kinds of atoms that make the stars.

The discovery probably discloses for man the last hitherto unseen or undetected rays in nature.

It was reported by I. I. Rabi, P. Kusch and S. Millman of Columbia University to a crowded hall filled with eminent physicists who listened enthralled.

The existence of such rays coming from man and all living things, and probably from the inanimate world, has been suspected by scientists for many years. Today is the first experimental proof of their existence.

The discovery shows that every atom and every molecule in nature is a continuous radio broadcasting station. That hot atoms broadcast waves has long been a proven fact. But this new broadcasting is by atoms not only at room temperature, but in any degree of cold.

Thus, even after death, the substance that was a man continues to send out its delicate rays. The wave lengths of these rays range from shorter than anything now used in broadcasting to the longest kind of radio waves.

The jumble of these rays is almost inconceivable. There are millions of them. A single very large molecule, Prof. Rabi said, may give off 1,000,000 different wave lengths at the same time.

The longer wave lengths of this sort travel with the ease and speed of radio waves.

There is nothing in the Columbia experiments to indicate how these weak rays might carry information from one person to another, or to explain how anyone could "get" any kind of message from the jumble.

There is one amazing difference between the new radio rays and familiar rays like light. This is the prolonged time, amounting to thousands of years, which these radio waves will keep on emitting from undisturbed matter. The more familiar rays, like light and heat, are all given off in a short time, as anyone can prove to himself by watching a fire.

(L. A. Times).



Akin To Nature . . .



Ambro S. Park

My theme is Melody that makes your food taste good;
Sweet melody vibrating in the air.

Where blossoms scent the breeze of mount and wood
As gnomes and fairies stroke kind Nature's hair
Of forest grasses that adorn her brow,
And hush to rest the creatures of the wild
With strains of harmony that seem somehow
Attuned to cosmic Motherhood so mild
That fear of death no longer haunts a child

Of Nature.

This cosmic chorus burles upon the breeze;
Each bush, each tree, each flower adds to the score;
Each little creature burps in with the bees
To add its tiny notes of joys galore;
Each blade of grass responds with minor note;
Each leaf of pine and fir vibrantly sings;
And purling brooks and thrilling birds devote
The liquid music and the harp of wings
To sylvan orchestra, as Nature rings

With Joy.

If YOU would get the most from foods you eat,
Tune in on Nature's orchestra each day;
And feast your ears upon the sounds that greet
The wakeful consciousness alertly gay;
And your full tummy will responsively
Kick up its flying heels and start apace
Upon a spurt that will digestively
Relieve its handicap in meal-time race,
And YOU will finish with a smiling face,

O Boy!

* * *

And that is yet another angle of your food problem—melody with your meals: And instantly your thoughts fly to the human orchestras that play in the restaurants and hotel dining rooms and you say "But I can't afford to eat regularly in those high-priced food filling-stations! So I'll turn on the radio music." And you probably do—to your tummy's distress; for you should *think* of *what* you are eating *when* you are eating it, to get the best results. But it should be Nature's harmony rather than the strains from human musical instruments, for Nature sounds no discordant notes to jumble your tummy at its task: Nor do her

harmonies draw the blood from your tummy to your head, as is the case with human instruments that distract your attention from the proper assimilation of the food you are consuming. Your surplus blood is needed along the digestive tract and should not be diverted to the brain. Even true harmony, whether of the classical or popular variety, tends to draw the blood away from its digestive duties. And Jazz with meals is a crime against Nature. For Jazz is a non-harmonious, indigestible sound condiment that raises a merry hell where there should be a merry heaven of digestive activity. If you *must* consume Jazz, do it on an empty tummy, when that tummy does not need so much blood to keep in tune with Nature.

"But Jazz is played in all the eating places!"

Quite true! But the owners thereof are not interested in your kinship to Nature, but only seek to snare your shekles.

Be wise and you will not have to alkalize!
Again you see SIMPLICITY is the key.

LIFE ON MARS HELD LOGICAL BY SCIENTIST

SAN FRANCISCO, (UP)—Dr. Knut Lundmark, graduate of Upsala university, former student of Lick Observatory, now director of the Lund observatory, and a foremost astronomer of the world, is one of the comparatively few scientists who believes that life exists on Mars.

On the occasion of a visit to Lick observatory on Mount Hamilton near here, Dr. Lundmark freely expressed his convictions and his reasons. He believes there is life also on some of the other planets.

"If matter is uniformly distributed, Dr. Lundmark declared, and other worlds are built in the same way as ours, with the same chemical composition, then, philosophically speaking, it is inconceivable that ours should be the only one on which there is life.

Supplementing this philosophical deduction, however, there are many facts to support it. We know that light rays can carry small bacteria or spores of bacteria. We also know that meteors can transplant lower forms of life.

"Observation and the study of Mars reveals that, unlike the moon, it is surrounded by some 69 miles of very thin atmosphere, containing oxygen and hydrogen and water vapor capable of sustaining low-standing living organisms".

(Asheville Citizen)

Your Morals . . .

Religion

RELIGION is the application of the facts of Science and the conclusions of Philosophy to Individual Life and Conduct. It is the application of such knowledge as we possess, to the problem of Individual Life and Conduct, in such manner as to maintain a harmonic relation, the inevitable result of which is conformance with the Constructive Principle of Nature.

It is not enough that Truth shall be discovered and comprehended by the Individual Intelligence. It must be utilized in his life before its value to him can be demonstrated. No item of knowledge can avail anyone anything until it is put to practical and beneficial use. This means its *application* to the needs of his Individual Life.

The sole value of Truth to any Individual lies in his ability to apply it to his betterment. To whatever extent he is able to utilize it in the solution of the problems which confront him, it is of value to him as Individual Intelligence. Beyond this, no matter how sublime a Truth it may be, it is useless to him. However much he might appreciate its sublimity, he would gladly exchange it for a more practical Truth that would solve his problem, as a man at sea on a raft would willingly give a fortune for a sail.

Whatever may be the "religious belief" of any Individual, it is of value to him only to the extent that it enables him to live his life in such manner as to promote his well-being and progress. The only value he can receive from it is the assistance it renders him in his endeavors to better himself and insure his continued growth and development. It is valuable to him only as he can *apply* it to his needs as an Individual Intelligence.

Religion for the Individual is therefore not a belief, a dogma, nor a creed. It consists rather in the *application of Truth* to the unfoldment of his faculties and powers, and their alignment with the forces and purposes of Nature which make for his Completion.

Since Science and Philosophy are the accredited methods for the determination of the facts of Nature and their relations, the facts and conclusions thus definitely established constitute the body of knowledge available to the Individual for application in his daily life. This does not mean that the prolixity of supposition, conjecture, and dogmatic assertion which attempt to usurp the name of Science and Philosophy are to be unreservedly accepted as such. Only the genuine facts of Science and the legitimate conclusions of Philosophy are embraced in this definition of Religion. These alone are worthy of application in the life of any Individual.

Truth must be vitally related to individual experience before its importance can be correctly estimated. The perspective is limited by the visual power of the observer. The Individual's ability to grasp is measured by his power to apprehend. The amount he can exemplify in his life is determined by his capacity to assimilate and utilize. Its value is fixed by the use to which it is put.

Man is powerful to the extent that he possesses knowledge and the ability and disposition to use it. The power comes from the combination of knowledge with Intelligence capable of applying it. Even then it is only latent power. It becomes dynamic only when employed in the accomplishment of some purpose. It is made effective only by its application.

Nor is it sufficient simply to know and do things. It is not enough to possess knowledge and ability. Knowledge and power may be utilized equally well for the accomplishment of good or bad purposes. They are constructive or destructive according to the right or wrong use made of them. They are equally effective in building up or tearing down.

The problem that faces the Individual involves not only the necessity of acquiring knowledge and power, but the ability to make a *right application of it*. He must not only gain knowledge and develop power, but in so doing must learn the art of consistently and persistently applying them to a *constructive use*. He must acquaint himself with the *moral* as well as the intellectual phases of Truth, and demonstrate both with equal earnestness and precision. The laws of utility and progress are both based upon compliance with the Moral Order of the Universe. It is only by the right application of knowledge and the right use of power that the Individual can align himself with Nature's Constructive Principle and increase his unfoldment. This is Wisdom.

That which determines the use or purpose to which knowledge shall be applied is the Individual Intelligence itself. Whether that use and purpose is good or bad depends upon the choice made by the Individual Intelligence. In making this choice, the Individual may follow either of two paths. He may train all his intellectual attributes upon the problem and employ them not only in his search for truth, but in the comprehension of the moral phases of its application to the affairs of life. He may, on the other hand, follow the easy way of yielding without thought to the impulses and conceptions that come to him through his feelings. If the feelings are aroused by error accepted as truth, which is more than likely to be the case, the inevitable result is erroneous action, no matter what the motive may have been. This explains why one so often does the wrong thing even when his motives and intentions have been of the best. In either

instance the responsibility and the reward accrue to the Individual, and to him alone. Upon the manner in which he gains knowledge, develops power, and exemplifies wisdom in their application, depends the unfoldment of his Individuality and his advancement toward Completion.

Science, Philosophy, and Religion are intimately related. They represent three differing but co-related attempts to explain the Universe and establish man's relation to the whole and to all its parts. Their mission is the same. Each seeks to extend the boundaries of knowledge, to intensify man's power of accomplishment, to cultivate devotion and obedience to Truth and Law, and to comprehend Man as he is and all he is capable of becoming, in an explanation of life consistent and in harmony with the facts and purposes of Nature. Intrinsically they are neither conflicting nor antagonistic. The true purpose of each is the discovery of Truth and its application to the needs and progress of humanity, individually and collectively. They but use different methods in reaching the same result, separate routes leading to the same destination.

The evolution, growth, and development of Science, Philosophy and Religion embodies the whole history of man, as distinguished from the kingdoms below him. His progress in these departments measures the advancement he has made in his knowledge of Nature and its beneficent purposes. His hopes of future attainment lie in his ability to discover greater Truth and apply it to his needs.

The principle of gradual development, or evolution, seems to pervade every department of Nature, and every phase of human life and thought. As yet, it is but dimly conceived except as it has been observed in the organic structure of physical bodies. This grand principle is clearly not dependent upon, nor limited to, mere refinement of physical forms. This is but a minor result, the limitations of which have too long obscured vastly more important facts and relations. These more vital facts and relations

become apparent only when the evolution of Intelligence is contemplated, and the truth that evolving Intelligence necessitates the refinement and improvement of all physical means of its expression is recognized. These facts and relations are analyzed, comprehended, and synthesized, in Science, Philosophy, and Religion: *Truth discovered and applied*. For all that man has attained, or may yet attain, he is indebted to these handmaidens of Truth.

Science, Philosophy, and Religion alike had their origin in myths and tradition. Their records are equally good and bad. The race has ascended to the degree of knowledge it has, of every kind, through legend, myth, and fable. As a result, Science, Philosophy, and Religion have all been tainted with personal opinions, prejudice, and ignorance. This is the gantlet through which Truth has always run. Yet through all this maze of human limitations Truth has constantly remained the same and humanity has slowly advanced in its discovery, appreciation, and application of manifested Truth, in all matters affecting its interests.

There is no genuine reason why humanity may not have a pure Religion as well as a pure Science and Philosophy. Nor is there any valid reason why man may not labor in the same spirit, and with equal zeal, in all these departments. The desire of the Individual for understanding of, and perfect correspondence with, the highest possible conceptions of Truth demands a pure Science. It necessitates a pure Philosophy. It requires a pure Religion. The determination to conform one's life to his highest knowledge of Truth demands the purest possible Science and Philosophy, and calls for an equivalent Religion—their application.

The essence of all Science, Philosophy, and Religion is an honest, energetic, and conscientious search for the Truth. The actuating motive underlying all these endeavors is the hope of benefit to be derived from the *application* of the discovered Truth to the improvement of humanity.

In its essence Religion is the logical application of Science and Philosophy, and no true student of either can doubt that these great human movements, starting from the same base and having the common purpose of the discernment and utilization of Truth for the welfare of humanity, must inevitably co-ordinate and unite their efforts and eventually arrive at the same goal.

In any explanation of Religion, it is necessary to distinguish between it and the various systems of theology, orthodoxy, and caste that have been formed upon the basis of personal interpretation, opinion, and belief, and have adopted the name of Religion. With these, Natural Science has nothing to do, either in the way of praise or criticism. It recognizes the right of every one to think as he pleases upon these matters. It has no inclination to enter upon a discussion of any of them, pro or con.

As commonly understood, the term Religion refers to some form or system of doctrine and worship. It is also defined by lexicographers in much broader meanings, and again by ecclesiastics in various narrower limits, indicative of adherence to some particular tenets of faith, or forms of worship. Careful study of all these definitions reveals the fact that they find a common ground, or basis, in the concept of the need of some *standard* for the regulation of human conduct. In consequence, every new formulation of tenets or articles of faith has necessitated a like modification of ideas as to what constitutes Religion. As one eminent divine has expressed it, "Orthodoxy is my doxy; heterodoxy is the other fellow's doxy."

Manifestly, from the standpoint of Nature, or the Great Universal Intelligence, there can be but one standard, which must be broad, deep, and exalted enough to apply with equal justice to every Individual Intelligence who is earnestly seeking to regulate his conduct and conform his life to the Constructive Principle of Nature and the accomplishment of his Completion. It is

likewise evident that conduct, in its final analysis, is activity of the Individual Intelligence, in some form of application of his knowledge and experience to the affairs of his everyday life.

It is equally clear that any *just* standard of requirement for conduct must recognize and give due weight to the amount of knowledge and experience possessed by the Individual Intelligence at any given time. However just it is to hold anyone bound to exercise and apply his highest and best knowledge and skill in all his endeavors, it is useless, and therefore meaningless, to attempt to hold him accountable beyond his ability to comprehend.

Since knowledge and experience are acquired through avenues of study and application of the facts of Science and the conclusions of Philosophy, so far as these are known, it follows that "Religion is the application of the facts of Science and the conclusions of Philosophy to Individual Life and Conduct."

All religious systems, codes of ethics, and moral philosophies represent the efforts of men to understand and formulate those great principles of Nature which in their judgment make for the upbuilding not only of the Individual, but of the human race. These formulations are of necessity limited by the viewpoints of their authors, and embody their errors intermingled with the truth. It is not necessary to question the good intentions of these formulators, or of those well meaning Individuals who adopt these tenets as their standards of faith and living. But it is essential to every Individual that all such presentations be examined and weighed with critical care to ascertain whether, and to what extent, they exemplify Truth, accord with the known data of the Universe, and align themselves with human experience.

Different religious beliefs mark either different stages or divergent lines of development. They are the indicia of the status of the Individual in his evolutionary development along these avenues of thought. A recogni-

tion of this fact must entirely do away with everything that savors of dogmatism, bigotry, and intolerance, and establish in their stead a spirit of the broadest tolerance and sympathetic consideration for the opinions of others.

One of the most dangerous enemies of the human race is the spirit of dogmatism which dominates to a large extent the field of ecclesiastics. It usurps the power and right to dictate to humanity what shall be believed, and the manner in which those beliefs shall be applied to all activities. It arrogantly asserts its divine authority over the minds and activities of mankind, and insists upon implicit faith in and obedience to its decrees. This usurpation is artificial and forced. It finds no warrant in the laws of Nature, and contravenes every right of mankind. It can establish itself only to the extent that it is permitted and tolerated by those who do not adequately appreciate their right to think for themselves. It ceases to hold authority over any Individual the moment he declares his freedom and refuses to be bound by its mandates.

Truth employs no custodian to stand guard over its treasures lest man should possess himself of them. It empowers no one with authority to say who shall or shall not come into accord with it and enjoy its blessings, nor to prescribe what shall or shall not be accepted as Truth. Nor does it authorize any agency to obstruct the way against any searcher. No man or aggregation of men is invested with the right to formulate Truth for mankind, or to trammel its free expression with limitations of their own making.

Human nature displays its obstinacy and ignorance in every field of thought where authority is usurped and any human agency claims the right and power to dictate to others what they should or must believe. Authority often is autocratic and assumed. Its dominion usually is based on might, not right.

The self-reliant and independent Individuals search within the depths of their own being

for light wherewith to illumine their pathway, and go their ways without dependence upon the opinions of others. They possess the courage to walk alone, if need be, yielding to no domination, but ever following their own comprehension and understanding of Truth.

As time progresses, more and more truth is being discovered and woven into the fabric of Individual life. All that is demonstrable in Science, rational in Philosophy, and vital in Religion are visibly blending and being blended into an inter-related and unified whole. That there is a seeming conflict between Science, Philosophy, and the commonly accepted standards of Religion is simply the result of man's inability to find the Truth contained in them. It is becoming increasingly apparent that nothing that is truly scientific can conflict with genuine religion. It is not possible that true Philosophic deduction can be at variance with either the facts of Science or the truths of Religion. Nor can true Religion be antagonistic to the data of Science or the conclusions of Philosophy.

An earnest and honest desire to know the truth, regardless of what conclusions result, enables those of different opinions, classes, and creeds to reason and study together without prejudice until they have harmonized their differences and arrived at a basis of common understanding. This disposition to discover Truth regardless of former ideas, conceptions, or prejudices, is becoming so pronounced that it may be said to constitute a common quest of mankind. In essence it is a desire to know the facts of Nature, and the relation these facts bear to each other and to the Individual, with the purpose of determining the best methods of their application to the problems of life.

The Individual must value Truth, and esteem it above and beyond all opinion, theory, dogma, doctrine or philosophy. He must appreciate the fact that to *know the Truth and live it* is the fastest way to Completion and Happiness. There can be no Science, no Philosophy, no Religion higher than Truth. The Individual also must realize that his abil-

ity to apply Truth to his life is dependent upon his knowledge of Truth. He cannot apply it if he does not know it. If his theory, doctrine, or belief is true, its application to life will manifest Truth. To whatever extent they are erroneous their application must inevitably produce results of like character.

Many of the differences which exist among men are due to wrong standards and methods of education. They are the result of false teachings accepted as truth, wrong training, or the influences of environment. Particularly is this true where these incentives have been inculcated and cultivated from childhood, and have become the influence which determine the character of the Individual. That which is accepted and taught as unquestionable Truth, and respected as such in the community and environment of the Individual must of necessity be influential in formulating his ideals and fixing them in some measure of conformity to the accepted standards.

There is a true and false method of instruction. For many centuries the false method prevailed, and there still remain those who, to all appearances, insist upon enforcing it. It is the method which seeks to *force* the Truth, as the teacher sees it, upon others. It is not content with logical presentation and reasoning acceptance. It does not depend upon analysis and elucidation. It simply *insists* upon unqualified and unreasoning acceptance of its dogmatic assertions.

The true method of instruction is that which seeks to exemplify the Truth, to lead people to think for themselves, to form their own judgments, and to abide by the Truth, as it appears to them. It appeals to reason, not prejudice. Its aim is to demonstrate Truth and *invite* its acceptance by Individual Intelligence. It is logical, not dogmatic. It is scientific and philosophical, not conjectural and autocratic.

All Science, all Philosophy, and all Religion are made one common quest by the golden thread of Truth which runs through them all. It is the earnest search for this Truth

that leads Individuals to a common understanding and unites peoples, nations, and races. The spirit of this search is not one of intellectual vanity, scientific arrogance, philosophic speculation, nor religious bigotry. It is a longing to know the facts with the desire and purpose to adjust one's life to them when they are discovered. This longing has its foundation in the innate concept of Intelligence that nothing but *Applied Truth* which is, in reality, *Religion*, can meet its needs.

The Individual who is honestly and earnestly seeking means for his betterment and the unfoldment of his dormant capabilities realizes that these are dependent upon his ability to adapt his life to the beneficent plans and purposes of Nature. He knows that by adding the force of his own energies to Nature's impulse, he can accelerate his growth and hasten his development. He also knows that by opposition he can retard his progress. Experience demonstrates to him that the only way he can realize benefit or detriment from his contacts with his world of thought and action is by the *application* of what he *knows* to the problems he encounters. These problems are solved by him only to the extent, and in the manner, that he *applies* his knowledge and ability to their solution.

It is the business and duty of every Individual to study all of life's values that he may know them in their true relations. Knowing these, it is incumbent upon him to select those which afford him opportunity to conform his life to the Laws of Nature and secure for himself the rewards of proper living.

The Individual is religious in whatever degree he exemplifies in his life the ability to apply all his accumulated knowledge and experience to the betterment of himself and his fellow men. His power to *do* noble things is the measure of his value to himself and his race. To conceive high ideals is

enlightenment. To exemplify them in character and conduct is moral excellence.

Character building is the most important business of life. It is accomplished only by the application of all the wisdom possessed by the Individual to even the minute details of life. The character of any Individual is what he is. This status is the outgrowth of what he thinks and does. The surest road to a life of ever increasing abundance and usefulness, to the Individual and to society, is by the building of a character which will illumine the seemingly hard pathway, enable one to avoid the rocks that cause him to stumble and the by-paths that lead him astray. It is by the building of a character which will have the strength to meet all the problems of life courageously, enable him to avoid the difficulties, and to choose the activities that will provide for satisfaction, contentment, and growth.

The conduct of the Individual is the outward expression of his character. It is the standard by which his fellow men measure him. He is judged by what he says and does. His words and actions fix his status in the estimation of his fellows in every walk of life. It is his *application* of knowledge and experience that measures his usefulness to humanity and determines the value of his life. The only Truth that ever frees an Individual and that is used by the Individual in freeing himself from the limitations which trammel his life and impede his progress is that Truth that *he lives out*. To realize Truth he must actualize it. It finds expression in any Individual only as he manifests its *application* to the needs of human life.

The Individual must not allow the standards and ideals of the past to dominate him, limit his understanding, and narrow his vision. He must walk in the new road and live his everyday life in the way that is made plain by his fearless exemplification of all the Truth that he knows. There is no other way.

Individual Study . . .

Questions on "Truth and Knowledge"

1. What two elements are involved in Knowledge? Explain the meaning of each.

2. What is necessary before a conception can afford a reliable basis for Knowledge?

3. What is necessary before a concept can be classified legitimately as definite Knowledge? Why?

4. Explain what is involved in the identification, verification, and acknowledgement of a fact?

5. What is the cause of much of man's dogmatism concerning things of which he has no actual Knowledge?

6. What effect does increased Knowledge have on the task of acquiring additional Knowledge?

7. Name three causes which readily account for much human failure.

8. How only can anything become definitely and positively known to any Individual? Why?

9. Differentiate between human Knowledge and an Individual's personal Knowledge.

10. Why does the accumulated Knowledge of the Masters take its place in the category of Knowledge so far as humanity is concerned? To what extent is it Knowledge for You?

11. With what attribute is every Individual provided by Nature that enables him to gain Knowledge of the laws, principles, forces, activities, and processes within his own being as well as without?

12. Name three elements which are essential to an Individual in the acquisition of Knowledge?

13. What bearing has an Individual's realization of his need for Knowledge upon his acquisition and utilization of it? What governs the value of facts to him?

14. Of what value to an Individual is knowledge of the mechanical operation of Natural Laws?

15. What is required of an Individual if he is to recognize and distinguish between the Constructive and Destructive Processes in Nature? How can he obtain it?

16. What governs the effort which the use of Knowledge has upon the character of an Individual?

17. What is the attitude of the wise Individual toward the acquisition of Knowledge?

18. Refer back to Question 12. Analyze yourself with respect to the three elements.

19. What use do You purpose to make of the Knowledge You have acquired as a result of this study?

New Medical Engineering

A new kind of medical engineering for prevention and cure of diseases, through making "repressed hatred" to flow out, was outlined by Dr. Karl Menninger before the Baltimore Medical Society.

Human beings have "repressed hatred," which can turn against themselves internally, preparing the way for special diseases of certain body organs. This was the main thesis advanced by Dr. Menninger, noted psychiatrist of Topeka, Kansas, and author of the widely read book, "Man Against Himself."

It is not conscious hatred, but "repressed hatred" that leads to disease of lung, liver, stomach, skin or any other organ.

Dr. Menninger pointed out that psychiatrists understand well enough now that "repressed hostility" can induce a person to commit full or partial self destruction. The person might kill himself, or only destroy himself partly through, say, "chronic alcoholism."

The psychiatrist's success in curing a patient of chronic alcoholism depends upon whether or not the patient's hostility against himself is deep seated.

However, Dr. Menninger's new theory is different and of far reaching implications. He pointed out that medicine should be prepared to consider even infectious diseases, caused by germs and viruses, as remotely brought on by the patient's repressed aggressiveness, directed against particular organs of the body.

Just how the war against oneself cooperates with the germs is to be investigated.

Scientific research should be directed towards finding out as much as possible, how the hostility of a person lowers his resistance to disease.

Meanwhile, of course, physicians can proceed by accepting the theory and applying it to the patients. Dr. Menninger stated the method of using his theory as follows:

"The effort should be made to divert the repressed aggressiveness of the patient away from self, and redirect it against suitable elements in the environment."

What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

ANOTHER YEAR PASSED

Another year has passed and it is twenty-five years since I first studied Natural Science. Its teachings appealed to me as true, and on through the years have become more convincing.

A few evenings ago my little nine-year-old daughter, Carol, and I were cracking walnuts for the Christmas candy and she became very philosophical. We were discussing something her older sister did at Christmas years ago. Carol said, "I was still in the spirit world then, wasn't I Mother, and I was a grown person, too." I said, "Yes, I suppose you were."

I have always tried to teach my children that they should use the mind with which they were endowed but when they ask me questions, the answers have been based on my own philosophy of life, although I always tell them that I do not know from actual experience, but that I believe them to be true.

At this juncture of the conversation Carol became very thoughtful. Finally she said: "Well, there's only one thing about it I don't like to think of; and that is when you've studied so hard to get through school and are grown up and know something, then you have to die and come back here and be in first grade again."

I realized I was up against some deep explanations and I endeavored to do my best. I said, "God has planned it that way for very good reasons and we don't lose a thing of all the things we have learned." I then explained how perfume is extracted from flowers and how the essence is obtained, and told her that everyone carries with him when he returns to this world the essence or the perfume of the lives he has lived. I said, "This is the reason why some children have it within them to do more and be better in this life, because they have gathered more of the perfume or essence of living as they went along in their lives—they have tried harder and perhaps some have started out sooner than others."

She seemed to comprehend and was satisfied, and the lesson came home to me, too, bringing peace and a sense of joy that it was so.

I wish you all happiness and success in the new home and may God bless you, as I know he will, in this noble work.
Redwood City, Calif. A. A. D———

Ed. Note: Your answer was a beautiful expression of a truth, and no doubt will live on in your child's consciousness. It may also be helpful to other parents in explaining the same puzzle to the inquiring minds of their children.

LOOKING BACK

It is the second day of the new year. As we look back over 1939 to recount the things which deserve credit, the movement of the headquarters of the Great School of Natural Science to

the new location and the keeping of the magazine "To You" moving, is the outstanding thing deserving of unusual credit.

Wishing for a wonderful year for the Work and much success and happiness for all those working so valiantly for the Cause, we are

San Francisco, Calif.

Mr. and Mrs. H. M. Woodward.

THE BATTLE OF THE AGES

I was happy to learn of the School's new home at Valmont Knoll. It must be a great joy to have such a beautiful and congenial location in which to carry on The Great Work.

It has always been difficult for me to express my well-wishing for you. I know a little of the great service you are rendering humanity and realize (within my capabilities) the inevitable rewards accruing to you under Nature's great Law of Compensation and so it seems so inane for me to wish for you all of the good things of life when I am sure, under the law, they are already yours. Well, anyway, here's wishing you the very happiest of New Years.

Once again a year has rambled thru the seasons, bringing its problems and troubles, its joys and sorrows, its back-pats and chin-wallops, its bits of knowledge gained along the Highway of Experience. During this and several past years, along with other sincere students of the Great Work, I have been engaged in the Battle of the Ages. It is strange how the Battle of the Cubs and Lions towers over all other battles of recorded history. Waterloo? Gettysburg? The Marne? A few boys with lath swords compared with the Battle of Self. Who was that Wise Man who said that he who conquers self is greater far than he who conquers cities? How much greater the task!

The years let us know the humiliation and self-disgust of defeat and failure. And then sometimes a bright ray of sunshine breaks thru, balances the self-disgust and humiliation and gives us the courage to continue to work and strive, "smile, and go on," to the peaks of Self-Completion.

One of the small satisfactions known during the past year has been the controlling of that phase of fear termed stage-fright or audience-fear. The greatest help in this has been a class in public speaking. Lodge work has also helped greatly. I believe that the practice in speaking before a group will help anyone, as it did me, in mastering excessive self-consciousness and developing self-confidence, poise, concentration, and the ability to express one's thoughts while looking into the faces of a group of people.

TO YOU continues to be a source—I may say honestly—a greater and greater source of inspiration, knowledge and pleasure. The articles are always interesting and thought-provoking, and sometimes they bring a smile. Mr. Park's articles usually pack a humor punch and a thought prod, I enjoy them along with all the others. I always save the editorials till last; they require the most thought and study. Sometimes they require

a great deal of digging to get the gold in hand—along with Mr. Sadony's articles—they far more than repay the effort.

As I slowly grow and develop (so slowly) I come to realize more and more the great debt I owe to the School and so once more accept my gratitude until such time as I can show a more substantial appreciation.

Carlsbad, Calif.

John L. Billups.

Ed. Note: You are right—there is no battle any tougher than the one with Self. But also when it is over, there is no satisfaction, no growth, no self-content can compare with that experienced from the accomplishment. That is Nature's own reward.

BACK AT WORK

Your last letter was more than a wish for beneficial satisfactions and accomplishments. It showed more than the real interest and sympathy that you expressed thereby; it brought to me courage and strength needed to carry on. Thank you.

Yes, I am back at work, at one of my trades. A machinist, running a drillpress; which I would not have dared to approach, lest it would do some damage to me that might prove fatal. But an unexpected experience has brought me the necessary courage to attempt to go back to work, what, under other circumstances, I would have attempted with very much misgiving.

Last August I was given the opportunity to save the life (so at least the bystanders and myself believe) of a two year old boy by jumping after him into water that proved to be even beyond my depth. My paralytic condition did not exist for me at that time; I forgot it in the necessity of the moment. While I was thankful for the little boy, I also thanked the Friends for the opportunity thus offered to me to do something for someone else. The most wonderful experience connected with it was that after throwing off my wet clothes, we all enjoyed a very good swim. Although I attributed the whole thing to the "help" of "Those higher up," yet it gave me the self-confidence to trust myself again to running a machine.

If I had written this by hand, it probably would have taken me all day; so by using the typewriter and my left hand, I managed very well.

While it is true that my physical brain still does not generate as much energy in rest or in sleep as it should under ordinary circumstances, yet there is a very gradual improvement noticeable. There is still that trouble with recalling things that are a matter of memory; there is still some hesitancy in speech, and there still is that uncertainty of movement of the right hand and foot that sometimes causes hesitation; but in general there is, and I am thankful for that, a gradual improvement. My voice is normal now; as a matter of fact, it is somewhat stronger and deeper than it was before the experience; so there are other changes which induce me to be grateful for things that perhaps would not have come to me if I had not had the experience of the temporary paralysis.

Thus, it has given me a better understanding of the relation between the Individual Intelligence and its instrument, the physical body. Some of the experiences I have had, showed clearly that the physical body is not "I", as a fellow is wont to think ordinarily. The instrument may be damaged, yet the Individual Intelligence remains whole; and although one may not get to his goal as fast, he still has the ability to get there.

Often I compare my present situation to a fellow's who has only a dilapidated flivver, while the others may have Rolls-

Royces; and considering "Life" as it is, I may still get there sooner than the other fellow.

All things considered, they point towards the solution of one problem—that of Self-Control, the meaning of which term also has to be learned before one can start on the real practice of it. The further one goes along that line, the more interesting becomes the subject.

The term "self" is one that is very inclusive; there is more to it than appears at first glance. Also, "control"—which is best used in the sense an engineer would use it. With an attitude with which a student approaches an arithmetical problem, the so-called objective attitude, one can go much farther than otherwise.

The further I go in my personal Work, the more do I become convinced that to do such work properly one must be very well acquainted with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. Only thus can one hope to understand that which pertains to the subject of "Self-Control." The names used for the sciences, enumerated, of course, do not stand for the limited knowledge that is ordinarily understood by them, but they must be taken in their generic sense. The Law of Motion and Number cannot be grasped without a thorough grounding in these.

Going at it in such a way, emotions and feelings seem to have less chance to come to the fore; particularly if one looks at them as results of **vibratory activity in their proper element.**

With a cheerful greeting from One Along the Way,

Yonkers, N. Y.

Stephen Rosenszweig.

Ed. Note: This friend is, indeed on his way. His courage, persistence, cheerfulness, in spite of physical handicap, will carry him far on his road, and, it is hoped, will be an encouragement to others who are facing a new year of trial and tribulation due to physical disabilities.

MENTAL CONFLICTS

I want to thank you "a million" for the editorial "Fault-finding." I read and studied it many times and analyzed its contents, at the same time, analyzing myself. I found that I was the one mentioned. Well, I decided to do something about it and at once, instead of finding fault, I endeavored to find the truth in things, and the principle back of it. I have tried to readjust my attitude and my decision is to stick to the constructive principles as much as I am able to see and understand them during the new year.

I do not remember that there ever was a period in the whole history of my life when I had such mental conflicts as I have had within the last thirty days. It has been a real struggle with forces from within myself and without. I must have gone far on the destructive side to get myself into such a mess, but with the help of the Great Friends, I have succeeded in gaining enough strength to control, at least partially, my impulses, desires, appetites, emotions, and so on, within, and I begin to feel at peace again; a little weak, but I do believe safe. It has been a destructive experience and the knowledge I have gained from it may be of great help for the rest of my remaining journey. I will try to keep "on guard."

Nevada

G. B. ———.

Ed. Note: You are doing all that Nature requires of you—struggling on and continuing to strive for Self-Control, even though you have fallen on the road. You can make the experience a valuable one by analyzing and studying the

effects upon yourself, how to avoid the similar pitfalls in future, and by keeping the wakeful consciousness, that you may be prepared for whatever may come.

YOU WIN!

Is the feud over house building still on, or should we quit? If you can put one more across I am willing to concede victory for lack of new and crazier ideas. Anyhow, it has been fun while it lasted. Since the last outburst, some interesting developments have taken place. By careful manipulation of the paint brush it is possible to put paint on upside down. It is accomplished after this fashion. Standing firmly balanced upon the head you grasp the brush between the great toe and the muscle of the calf of the leg. Insert the brush into the paint, and carefully press off excess quantity and then apply vigorously to the wall. Beginning at the base board the operation is extended upward and presently it will appear to any disinterested observer that the paint has been put on upside down.

Copyright for the formula has been applied for and it is confidently expected that revolutionary results will be manifested shortly in new and weird designs the like of which this world has not yet seen. However the most startling discovery came to light while working out the above practical solution. I refer to applying paint inside out. This is only done from a goofus ladder. A goofus ladder is a contraption circular in form with the inside on the outside and the outside on the inside. You set up the ladder by laying it down on the opposite side of the wall from the surface to be painted and by a process of metamorphosis one turns their skin wrong side out. All the bodily faculties are reversed at the same time so by climbing down up into goofus ladder you are ready to begin. Starting on the outside in of the wall you take a brush that has the bristles where the handle normally is located and weese wisa and finish at the place where you begin. The peculiar position from which you are working gets the paint all mixed up especially as it is held on the outside surface of a bucket, I mean on a pail that has been turned inside out. By strumming a waltz on a guitar on the side opposite to the strings the paint becomes highly excited. You add to its confusion by gently tickling it (the paint) just below your 6th rib causing its epiglotus to vibrate violently and in no time at all the paint has been applied to the wall inside out. Warning is given that all rights have been reserved. The sale of goofus ladders is expected to run into millions. Any other original suggestions will be appreciated and it is hoped that solutions giving equal satisfaction will be forthcoming. Don't anyone dare to start singing "Hail! Hail! The Gang's All Here," or we will all be taken to the bughouse.

Whew! After spinning around in the firmament of imagination in such a fashion it is a trifle difficult to get over the dizziness. It took me some time to get back to spiritual ideas. Now I'm here. As I look back over the past there are a number of incidents that can be explained no other way than thru the help and guidance of those on the other side. A compilation of these will be worked up and if sufficiently significant to be worthy of editorial consideration they will be placed at your disposal.

The annual balance sheet shows a considerable profit this year. It has been more a reinforcing of ground previously gained perhaps, rather than venturing into new pastures. There is a feeling that much sustaining help has been rendered from the other side. May due compensation be measured to all those who have contributed to my wellbeing.

I wish that I might be able to find words adequate to express the gratitude that wells up within for the privilege of addressing you with such complete freedom. Understanding and kindly consideration have breathed forth from every communication received from the Great School. They are bright spots in this mundane journey. May the peace, joy and comfort which you have brot to me be measured back to you in such ways that exact recompense will have been tendered.

Honolulu, T. H.

T. W. Swartz.

Ed. Note: What wonderful things are Imagination and Creative Ability! Truly, you have done nobly by your natural endowments. The referee raises your hand, acceding you the winner in the contest.

"SIXTH" SENSE?

The ability of animals to see in the dark is credited by man to some mysterious physical "Sixth" sense not enjoyed by him. I believe that this is a wrong assumption; and I base my belief upon a close study of horses, dogs and cats over a period of sixty years; and also upon the fact that while I yet retained the psychic powers with which I was born, or until about my eighteenth year, I was able to see my way on the darkest night with my spiritual eyes. In my mind there is no doubt that the animals have this spiritual vision throughout their physical lives. There is no Moral Code for them to violate, and they live their lives in close accord with Nature's laws.

As a boy cow-puncher in Colorado I often contacted spiritual people, and my horse and my dog saw them and responded to their caresses with every evidence of pleasure. On some occasions my dog, Don, aroused me from slumber by barking at the presence of spiritual people when no physical persons were near.

Several cats at the home ranch exhibited the same power to see spiritual persons and respond to their touch. And there was one in particular, my especial pet, Lady Gwendolina Helene Cleopatra Sally Anne Catt, who never failed to meet me a mile or more from the home ranch and ride home on my shoulders. No matter from what direction I came, nor how dark the night, nor how adverse the wind, she met me with a yowl of pleasure and purred the latest cat gossip in my ears on the home stretch. On some occasions several of us would approach from different angles at the same time, but she always came directly to me. One night she came directly against a howling snow blizzard.

I contend that spiritual vision is the only logical answer.
Jacksonville, Oregon
Ambro S. Park.

SELF-UNFOLDMENT

May I ask to renew the loan of "Self-Unfoldment" for another two weeks? These books are so profoundly interesting that I like to study and digest them slowly. Then, my time for study is limited, with five children and all the various duties to fulfill. However, it is all interesting and enjoyable especially when one's own "Self-Unfoldment" is attended to.

I am happy to have this link with your School and hope to have all your books for study some day.

Ocean Park, Calif.

Mrs. Frieda Lavender.

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of
Natural Science

and

The Philosophy of
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TO YOU!

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To You is a magazine for progressive thinkers of the age. It contains information that may be of benefit in solving the many problems that bar your way to Happiness. It is intimate; it is personal; it digs deep into the realm of your Intelligence and searches out the inherent characteristics and idiosyncrasies, the false ideas and concepts, the secret ambitions and ideals, that You may know yourself as You really are, stripped of all glamour and superficiality. It searches into your very Soul and lays bare for your inspection the hidden powers and potentialities which You possess and which You can use in attaining your ideals, aspirations, and worthy goals. It presents Nature's universal, fundamental laws and principles in their relation to You, an Individual Intelligence, that You may learn to live your life fully and freely and helpfully, and derive the greatest possible pleasure therefrom, without restraint, inhibitions, or suppressions. It is philosophical, psychological, and scientific. It is For You, About You, and *To You!*

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Reality and Illusion

Swami Chica

*Sometimes two people fondly think that they belong—
The one unto the other. But they don't.*

*They belong to the Father of All;
They belong to that beautiful mystery
The Cosmic scheme of things—
With its numberless, contrary forces.
And these same forces will gather them up—
And make them
To buffet each other.*

*The buffeting does them good; but Alas!—
For this they may not know, nor can they
Understand, the long forgotten cause of
Their pain.
And each will look to each, with wondering,
Troubled eyes—and heart will call to heart
Across the spaces that divide them.
Their voices lift reproachfully, and cry aloud
In sorrow, in anger, or complaint;
And each will grope in darkness—
To find the other's soul.*

*And all the while will,—Destiny
The calm eyed mother of unfoldment—
With firm but gentle guidance,
Lead them onward.
Forever She looks down upon her children—
Silent—benign—with her wise and kindly smile,
For does not she know—always—
That always All is well?*

